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FEBRUARY 20, 1957

10 CENTS

RIGHT WORD

JOE RONSON was whistling a tune as he set out for work.

It was all the result of a conversation the night before with his young son. The day had gone badly. Joe came home from work restless and tired. On top of his business worries, there were the mounting bills resulting from the recent hospitalization of his wife.

AT DINNER, Joe was quiet, hardly saying a word, his brow knit in a frown. His little son walked over and studied his face. Then he asked, "Daddy, how many worry lines do you have?"

Small fingers counted the lines on Joe's forehead—lines that weren't normally written so deep. "Three, four," his counted. "But I don't have any," boy added.

Joe looked now at his son and ins tively—almost bitterly—shot a glanc the lad's smooth forehead. "That's cause you have a father who looks for you and takes care of all your nee Joe said.

THERE WAS surprise in the boy's re "But so do you, Daddy. You always me that we both have a Heavenly Fa to look over us."

And that's why Joe went to work next morning whistling a tune.

—ROBERT H. THURA

The LUTHERAN — News Magazine of the United Lutheran Church in Ameri

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COVER PICTURE. The Hon. Luther H. Lincoln, speaker of the California State Assembly, and the Rev. Robert S. Romeis, chaplain and pastor of Sacramento's St. John's Church, at opening session. Mr. Lincoln is active member of Alameda, California, Lutheran congregation.

THE CHURCH IN THE NEW

LWF leader visits Hungary

For five days early this month Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, moved freely about Budapest, Hungary's capital city. He was the first western churchman permitted inside the country since the revolt of last October was crushed by Russian intervention. The LWF leader conferred with churchmen and state officials, preached to a congregation of 1,500 at Budapest's Deak Ter Cathedral.

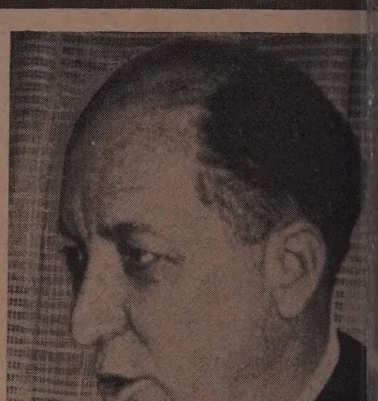
The Lutheran Church in Hungary is being permitted to operate freely, Dr. Lund-Quist told a news conference in Vienna after his visit. Pastors may preach without hindrance, conduct religious classes, visit and minister to the sick in hospitals and institutions. How secure this freedom may be is another question. "I do not dare predict the future," Dr. Lund-Quist said.

Spirit among pastors and congregations has perked up since last summer, when the Central Committee of the World Council of Churches held its annual meeting in Hungary. "The church has found a greater opportunity to express itself," the LWF executive reported.

Bishop Ordass will come to U.S.

Bishop Lajos Ordass, head of the Hungarian Lutheran Church, will come to the U.S. this summer and will preach the sermon at the opening session of the LWF Assembly Aug. 15 at Minneapolis, Dr. Lund-Quist announced.

"At the present time" Hungarian Reds are willing to permit exchanges of visits between students and pastors in Hungary and those in other countries, he said. Hungarian representatives will be allowed to participate also in an LWF theological



REPORTS ON HUNGARY
Dr. Carl E. Lund-Quist

conference to be held in Austria in M

The August visit will be Bish Ordass's second to the U.S. He spo here at Lutheran World Action rallies 1947, just one year before his arrest a imprisonment on currency manipulat charges. Although released from pris in 1950, he was barred from resum his church office. After representatio on his behalf were made by Dr. Frank Clark Fry, Dr. Lund-Quist and oth church leaders during the WCC meeti in Hungary, last summer, Bishop Ord was given a new hearing. The Hungari Supreme Court in October declared th his conviction had been based on "fa charges" and ordered his sentence a nulled. A few weeks later the revolt l to his restoration to church office.

State even aids the church

During his visit Dr. Lund-Quist co

d with Janos Horvath, head of the e for church affairs in the Kadar gov- ment, and Albert Konya, minister of cation. The Horvath office had earlier n reported abolished, but was instead ved into the education ministry as a ordinate department.

Lutheran sermons would be delivered the Budapest radio each week start- Feb. 17, the church affairs official d the Lutheran leader. State funds e also being made available for the onstruction of church buildings dam- ed during the revolution, Mr. Horvath d. In the near future, resumption of blication of a church paper might be mitted.

Sixty-three Lutheran pastors who were missed in 1948 when top posts in the ngarian Lutheran Church fell into the nds of pro-Communist leaders have w been reinstated, Dr. Lund-Quist was d. The church now has 450 pastors. he LWF leader also conferred with ean Laszlo Pap, a leader in the Hun- rian Reformed Church, the country's rgest Protestant group.

Avowed purpose of Dr. Lund-Quist's ip was to arrange church participation distribution of relief supplies sent by urch groups in the west. No decision ould be obtained from Hungarian of- cials. The Rev. Mogens Zeuthen, who ccompanied Dr. Lund-Quist into Hun- ary, remained in Budapest to continue alks with government officials on the roblem.

Mindszenty under new attack

From his refuge in the U.S. legation in Budapest, Roman Catholic Cardinal Mindszenty was engaging in "counter- evolutionary activities" against the Red puppet government of Premier Janos Kadar, Hungarian newspapers declared. Directives smuggled out of the legation had led to the dismissal of 18 priests who were "willing to co-operate with the government" and to the excommunication of another, said *Nepszabadsag,* the leading Budapest Communist organ.

The 64-year-old Roman Catholic prelate had been jailed in 1949 for a 15-year term on charges of treason. Transferred to house arrest in 1955, he was released by Hungarian nationalists during the October revolt, sought refuge in the U.S. legation when Russian troops entered Hungary to quell the uprising.

American diplomatic officials denied the charges, said that "while the cardinal's health and personal comforts are being cared for to the fullest extent feasible . . . everything practicable has been and is being done to assure that he does not use the legation in any way as a base for conducting political or related activities." Behind the carefully phrased statement lay legation officials' concern over the unusual problems posed by the presence of their semi-permanent guest.

Luther film issue stays hot

Cancellation of a scheduled telecast of the film *Martin Luther* by Chicago station WGN-TV will become an important test case of religious liberty on the airwaves, the National Religious Broadcasters were told in Washington this month. Dr. Charles T. Anderson told the group, which represents fundamentalist churches, that all Protestant groups in Chicago had united to fight the ban, which came after Roman Catholics had brought pressure to bear on the television station.

"Let it be understood that we are not fighting any particular group or any particular person," Dr. Anderson said. "We are fighting for the principle of freedom of religion."

Ecumenical unity on the issue became

clear when two agencies of the Congregational Christian Churches at a Pennsylvania meeting unanimously voted to join in the protest. They asked the Senate Interstate and Foreign Commerce Committee to investigate the ban, which they said violated constitutional and statutory rights.

Government action asked

In Washington, attorneys Frank S. Ketcham and Seymour Krieger filed a brief with the Federal Communications Commission requesting "appropriate relief" from WGN's ban on the Luther film. They said they had been retained by the Church Federation of Greater Chicago, the Lutheran Council of Greater Chicago, and 30 other religious organizations.

Opportunity to press the case against the station came when the FCC got an application from WGN asking for an increase in broadcasting power. Dr. John Harms, executive vice president of the Church Federation and chairman of the specially formed Action Committee for Freedom of Religious Expression, said his group was "sorry that it was necessary" to take action against the station, but that WGN's "refusal to show the film or to provide any evidence that it wishes to settle this matter amicably leaves us with no alternative."

The station's application to the FCC had stated, "WGN-TV believes that its listening and viewing public is entitled to hear all sides of each important public issue which confronts that public." Surrender to Roman Catholic demands to cancel the Luther film "flagrantly violated" this policy, the FCC was told.

Church state separation feared

During the early years of his regime, Argentina's former Dictator Juan Peron swept aside the strong anti-Roman Catholic feeling which had prevailed in the land for many years, gave the church special privileges. Toward the end of his regime he turned against the church, abolishing in 1955 religious instruction in all public schools.

After Peron's downfall in 1955, Roman Catholic leaders made strong efforts to induce the provisional government of President Pedro Aramburu to restore special privileges to their church. They were not immediately successful.

Last month Roman Catholic spokesmen in Argentina were expressing strong fears that proposed amendments to the 1853 constitution might provide for complete church-state separation, prohibit religious teaching in schools and give all church bodies equal standing. Such action would show "extreme liberalism and materialistic leftism," said *Antorcha*, Roman Catholic youth paper. The Roman Catholic daily *El Pueblo* of Buenos Aires urged that the state respect the religious faith of the majority in matters of education.

The 1853 constitution had provided that the president and vice president must be Roman Catholics and authorized the state to provide economic aid to the church.

Stresses sound doctrine

Faithfulness to historic creeds and confessions is "utterly necessary" for the stability and unity of the church, Dr. Clemens H. Zeidler declared in his inaugural address as president of Northwestern Seminary. "To permit a confusing and contradictory utterance from the church is to imperil the souls of men," he said.

"There are always those who not only want to set aside the creeds and symbols, but those who want to rephrase them un-

NLC PRESIDENT VISITS REFUGEE CENTER

r. F. Eppling Reinartz, ULCA secretary and president of the National Lutheran ouncil (second from left), tours refugee reception center at Camp Kilmer. NLC as helped resettle more than 1,000 Hungarian refugees. Others on tour were Leo eebe, Episcopal Canon A. R. Pepper, and Brigadier General Sidney Wooten.

er the pretext of making them 'relevant' the times," the new president said. There will always be some foolish men who are carried away by every current wind of doctrine, which is usually more wind than it is doctrine." Dr. Zeidler emphasized that the church must insist on sound doctrine and not leave to the "option of the individual" pastor its witness and testimony.

Dr. Paul E. Bishop, Northwest Synod president, inducted Dr. Zeidler into office. He succeeds Dr. Jonas H. Dressler. Dr. Zeidler had since 1954 been president of the Central States Synod, had previously served for 15 years as pastor of Trinity Church, Appleton, Wisconsin.

Liberians develop native leaders

Native leaders are playing a bigger part in the work of the church in Liberia than at any previous time in the mission's 100-year history, the ULCA Board of Foreign Missions was told at its January meeting in New York. Increased facilities will soon be available at the Lutheran Training Institute at Salayea, where more than 100 students are now enrolled for high-school-level education with a smaller group receiving special training for church work or teaching in village schools. A dozen other Lutheran students are taking advanced work at the Episcopal-sponsored Cuttington College.

Sign of the increased responsibility of native leaders was the election last month of the Rev. Ezra Keller as president of the Liberia church, the board was told. Pastor Keller is the first native Liberian to be elected president of the church since its organization. He succeeds the Rev. E. H. Flothmeier. Lutheran work in Liberia is administered by a council of missionaries as well as by the indigenous church.

To survey missions literature

Now that literacy programs are teaching millions of people in mission areas to read, what kind of printed material is

being made available to meet their needs?

To find an answer to this question, the National Council of Churches' Committee on World Literacy and Christian Literature (happily abbreviated in church circles to Lit-Lit) announced last month that Miss Marion Van Horne would head a two-year world survey of Christian foreign missions literature. The study will include devotional books, pamphlets and all other material published by mission agencies in more than 250 languages and dialects.

Changing world conditions and the wide distribution of Communist propaganda literature have made such a study necessary, said Dr. Floyd Shacklock, director of Lit-Lit, which is a unit of the NCC's Foreign Missions Division. "Even the colors and art forms used in illustrating devotional literature must be carefully studied and adapted to the tastes of various folk groups," Dr. Shacklock explained. Use of pictures in counteracting the comic-book type of propaganda being distributed in Asia and Africa by the Communists must also be evaluated, he said.

Radio reaches Africans

Radio broadcasting has become an essential tool in mission work in Africa, Dr. Fridtjov Birkeli, director of the Lutheran World Federation's Department of World Missions, declared in Geneva last month. Dr. Birkeli returned to Geneva after a lengthy trip through Africa.

In many areas, every second hut or cottage has a radio receiver, Dr. Birkeli said, offering churches and missions a great potential in reaching much of Africa's population. A major handicap is Africa's wide diversity of language, the mission leader admitted, but suggested that Swahili might be used, since it is the tongue of more than 30 mill Africans.

Religious educators mull program

Strategy for teaching religion an community and world tensions was chief subject of discussion for nea 2,000 Christian educators and chur leaders at Cincinnati last week. Thir nine Protestant denominations were ficially represented at the annual me ing of the NCC's Division of Christi Education.

"Teaching today is set in a framewo of strains and tensions affecting relatio ships in families, communities and wh nations of people," said Dr. Gerald Knoff, division executive secretary. Go of the Cincinnati meeting would be improve ways of teaching to "help bu a Christian climate for better understan ing and for brotherhood" as a means f easing tensions, he declared.

A main concern of the meeting w the work of the Sunday schools, whi enroll 39 million students and teache throughout the U.S. These still constitu the chief means for religious educatio by the churches, the meeting was told.

Sunday school called "waste"

The educators meeting at Cincinna were presented with a ready-made top for discussion. In an article appearing *Life* magazine, Dr. Wesley Schrader the Yale Divinity School faculty ha charged that the time used by Sunda school was in many cases "the mo wasted hour of the week." Dr. Schrade a Southern Baptist minister, had gaine attention last summer with a simila article which said many ministers wer breaking down because of the excessiv load of work and worry laid upon ther by congregations.

Lack of discipline, Bible stories whic

BILLY GRAHAM
No more crusades?

ive "a warped conception of the nature f God," and emphasis on memorizing uch things as names of Bible characters r psalms were cited by Dr. Schrader as mong the chief weaknesses of many unday schools. He also assailed the prevailing idea in many congregations" hat Sunday school is the "private domain f the lay people" and that the minister hould be kept out of it.

The constructive programs should strengthen the curriculum, get trained professional leaders, train all teachers and encourage home and Sunday school to work together, Dr. Schrader suggested.

ULCA parish education leaders agreed that Dr. Schrader's criticisms were valid in some cases, but pointed out that strenuous efforts in recent years had already accomplished many of the reforms that the article proposed.

Graham may end "crusades"

Mass evangelism is an exhausting business and he will continue it "not too much longer," Dr. Billy Graham told a meeting of Episcopal clergymen in New York on Feb. 10. The meeting was held to enlist Episcopal support for the Graham evangelism campaign in New York in May. Only eleven of the city's 175 Episcopal churches had pledged to aid the campaign.

Dr. Graham told the group that 734 of the city's 2,000 Protestant churches had promised active help. Included were 167 Baptist, 113 Presbyterian, 95 Methodist, 39 Reformed, 24 Lutheran, 17 Congregational and 10 Salvation Army churches, in addition to the 11 Episcopal congregations.

As long as he was serving as a useful instrument of God's purpose, he would continue evangelistic work, Dr. Graham said. He had received several "attractive" offers to serve as a fund-raiser for universities, he revealed.

Dr. Graham also admitted that in periods of doubt he had seriously considered quitting the ministry. He averred that he had overcome skepticism with "an act of faith," but that he was not as much of a biblical literalist as he was widely regarded to be. Following the meeting in New York, Dr. Graham conducted the annual Yale Christian Mission at the New Haven university, where he preached to members of the student body at four evening meetings.

And so forth

Archbishop Benediktus Papadopulos of Tiberias was elected Patriarch of Jerusalem of the Greek Orthodox Church last month. The election had been postponed several times by the Jordan government because of a rift between the Greek and Arab clergy.

World News Notes

Balance of power in UN

Building up the United Nations as a powerful means of preserving peace has been a U.S. objective since the war. When the UN Security Council didn't prove effective—because Russia could block action by its veto—the United States transferred its hopes to the General Assembly.

A two-thirds vote in the Assembly is necessary to carry an important resolution. Until 1955 the U.S. could swing two-thirds by lining up the 20 Latin American nations, plus western Europe and the British Commonwealth. The 1955 package deal, admitting 16 more nations, upset the balance.

Ten nations of Asia and Africa admitted in 1955 and 1956 give the Asian-African bloc 26 votes, and these nations tend to vote together on questions that seem to involve West European colonial domination. When the Asian-African nations vote with the Soviet Union, they can defeat UN resolutions.

U.S. policy has been to try to avoid loss of prestige which would result from voting with the losing side. On the tough question of imposing sanctions on Israel for defiance of UN resolutions, the U.S. was in serious danger of being outvoted. The uncomfortable U.S. situation is that it must sometimes side with the Asian-African nations against West Europe.

Britain's farewell to Jordan

A long line of military chieftains had captured Jerusalem in the years between King David and the British General Allenby who took over from the Turks in 1917. In Palestine the British created the tiny state of Transjordan, setting up Abdullah Ibn Hussein as king, and forming and supporting the Arab Legion to keep him in power. After the British gave up their Palestine mandate, Abdul marched across the Jordan and took p session of the part of Palestine not cupied by Israel.

Britain has continued to give Jord $35 million a year for support of Arab Legion and other expenses. Jord was a key point in Britain's Middle E defense system. But under the influe of Egypt's Nasser, Jordan dismissed British General Glubb as comman of its army last March.

This month Britain and Jordan p pared to close out their alliance. Th will be no more British money suppli (Saudi Arabia, Syria, and Egypt ha promised to provide Jordan with mone Britain is to remove its military ba and equipment.

With British support withdrawn, J dan will probably cease to exist, its ter tory divided up among Arab states.

Poland ready for business

Poland in a tactful way has been t ing to prove it has a mind of its own, a isn't entirely dependent on Russia. N step in this risky maneuver is to open trade relations with the West, especia with the United States.

The Poles will need credit for Ame can buying, and hope for at least $1 million to finance purchase of Americ cotton, farm machinery, mining equi ment, fertilizer, grain. Talks were due begin this month—the first trade disc sions between the U.S. and any Sov satellite.

A surprise move by the Poles t month was to cut down the exchange r of their currency from 25 cents to 4 ce in terms of the American dollar. T would make the purchase of Polish goo attractive in western Europe and Ameri

/ASHINGTON

· ROBERT VAN DEUSEN

IMMIGRATION MESSAGE

EVER SINCE PASSAGE of the McCarran-/alter Act in 1952, efforts have been ade to amend it so as to eliminate some f its restrictive provisions and permit freer flow of immigrants. Proposed hanges were not made, partly because f the mood of Congress, partly because f lack of pressure from the administra-on, and partly because of indifference f the general public.

The influx of Hungarian refugees, and he sympathetic interest shown by the merican people, may encourage a long, ard look at our basic immigration law.

President Eisenhower took advantage f the new situation by sending an immi-gration message to Congress. In it he combined proposals for regularizing the status of the Hungarian refugees, and revising some important features of the Immigration and Nationality Act.

At about the same time the President's message "went to the hill," the National Lutheran Council at its annual meeting in Atlantic City was passing a resolution suggesting some of the same changes. The timeliness of this support will give added weight to its expression by the Council.

Proposals

SOME OF THE main proposals in Eisen-hower's immigration message were:

1. Giving the President power to admit on a parole status up to 67,000 refugees from Communist tyranny in any one year. This would permit him to deal promptly with any future emergency such as the Hungarian crisis.

2. Giving the Attorney General discretionary authority to change the status of paroled aliens, after proper screening, to that of permanent residents, with Congress retaining the veto power in individual cases. Hungarian parolees now in this country would be included.

3. Boosting the number of those eligible for admission annually under national quotas from 155,000 to 220,000, by basing the percentages on the 1950 census rather than the 1920 census.

4. Distributing these additional 65,000 quota numbers on a new basis: quotas for each country proportionate to the actual immigration from those countries between 1924 (when the quota system was established) and 1955.

5. POOLING the quota numbers unused under the present system (about 60,000 yearly) and making them available the following year on a first come, first served basis to those eligible for preference status within the area of the unused quota (Europe, Asia, Africa, the Pacific). Preference status is given to those who have skills needed in the U.S. or close relatives here. The lion's share would go to Europe, since over 90 per cent of the unused quotas are from England and Ireland, and would be used mainly by southern European countries, where the pressure for migration to the U.S. is greatest.

The President's proposals face tough sledding on Capitol Hill. Congressman Francis E. Walter, chairman of the House Immigration subcommittee, has expressed strong opposition. Unless there is vocal support, not only by church groups but also by a large number of citizens from all sections of the country, this new attempt to liberalize immigration laws may end up in a Congressional pigeon-hole.

TWICE AS MUCH MONEY IS NEEDED

THERE'S no limit to the amount of wo
United Lutherans could be doing in th
foreign fields or here at home. It
depends on how much we are willing t
sacrifice to support the work. In 195
the ULC plans a 100 per cent increas

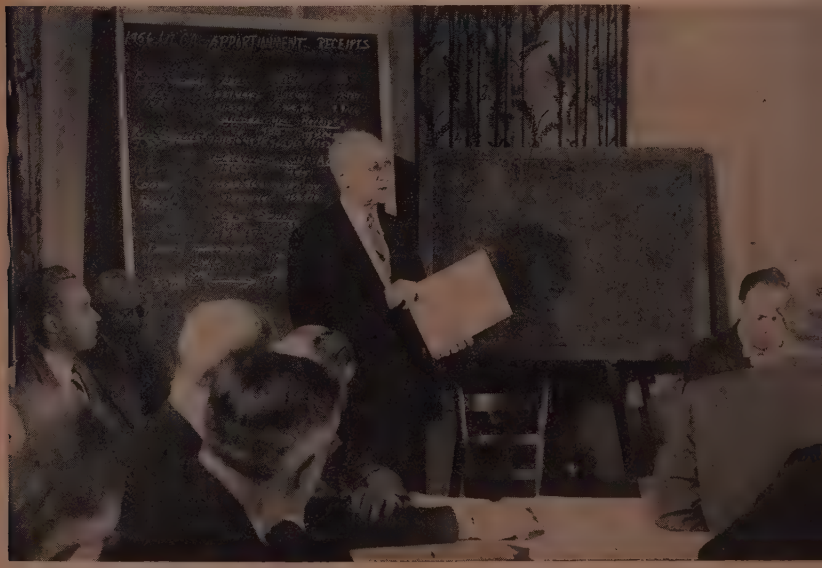
By LUCILLE E. HEIN

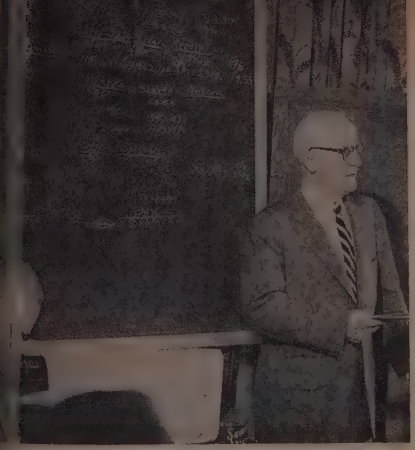
"IT IS CHRIST who matters in stewardship." The man spoke slowly and thoughtfully, seeking the best words to express his ideas. "Christ calls on all men —all the time. I must meet that call in some way. Stewardship is the way.

"There is drama in the decision to give a part of all I am and have to Chris Complete stewardship demands courag It is not apart from my daily life—it my life."

This was Dr. Clarence C. Stoughto president of Wittenberg College, speal ing at the opening session of the ULC Stewardship Conference in New Yo City, Jan. 21 to 24. "Stewardship,"

Dr. Richard Gerberding tells what it costs to establish 90 new churches a year





said, "is a means of witness and response, a way to express our faith, a door of service. It is not God's work, but the means of doing God's work."

THE CONFERENCE was directed by Dr. Henry Endress, executive director of the ULCA Stewardship Department and the Lutheran Laymen's Movement. LLM itself is one of ULCA's testimonies to stewardship, for it is composed of dedicated laymen who have heeded the call to give a part of all they are and have to God.

Conference attendance included ULCA synodical stewardship secretaries, pastors, laymen, guests from the New York area, and the headquarters and field staff of LLM. The conference was held at the same time as a meeting of the ULCA Executive Board, and the officers of the church and board members were present at conference luncheons and dinners.

The conference had two purposes: 1) to inform the stewardship secretaries of the reasons for the $15,000,000 budget in 1958, the ways in which the money might be raised, the uses to which the budget would be put; 2) to inspire those present with such zeal for stewardship that they themselves would be committed

BLACKBOARD gives totals on 1956 giving for all ULC causes—$10,011,720, which includes $7,115,049 for apportionment, $1,582,244 for Lutheran World Action, and $1,314,427 for "specials." In 1958 the apportionment goal is $15 million

men. As Ira Angstadt of the LLM staff said, "How can we sell something to others if we haven't bought it ourselves?"

CONFERENCE MEMBERS were chosen to sit on the ULCA Allocations Commission in a joint meeting with the Executive Board, to hear the budget presentations of various boards and departments of the church. Perhaps this experience, more than any other in the four days, convinced the conference participants of ULCA need for increased funds and showed them the visions that the church has for the future.

Dr. E. S. Erb, executive secretary of the Board of Foreign Missions, spoke for the whole church as well as for his own board, when he said at the Allocations Commission meeting, "The ULCA is planning for the future—not three years ahead or five years ahead, but ten years ahead. We must plan, else all our opportunities will be lost, all our visions remain only visions."

The conference covered many facets of stewardship through panel meetings, discussion periods, informal addresses. The inspiration of the conference came not only through this carefully planned program, but through the jovial companionship of the four days. As soon as a session ended, groups formed to continue the arguments. These men are not yes-men. They are not afraid to criticize, to question, to ask, "Why do it that way? Let's try a new way."

Henry Endress and his staff know the fund-raising problems that any congregation faces, but they have no doubts about

"We're looking ahead 10 years," Dr. Erb tells stewardship secretaries

the stewardship possibilities of the Lutheran people. Endress put it thus. "We have only to ask ourselves, 'What shall I do for Christ, for his church?' The answer is, 'Give of myself, a part of all I have, my time, my talent, my love, my treasure—for it is not mine, but his.' "

MUCH DISCUSSION centered on commitment in stewardship. Why do we give so little when we have so much? In one of the question periods, a speaker said that we have a poor valuation of ourselves when we rate our value to God as 25 cents a week or $1 a week, *if* we could give much more. "We are cheating if we give a dollar when we could give ten. Our stewardship commitment seldom measures up to our rating of ourselves as Christian givers!"

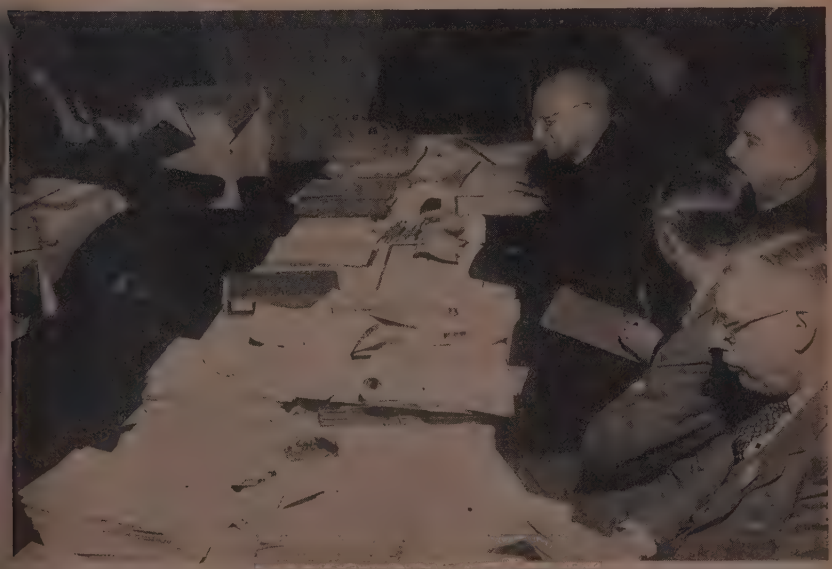
Walter Helwig, Wisconsin industrialist and a former president of LLM, put this same idea in a forceful way. "The nozzles we made for guided missiles six months ago are out-of-date already. And our ideas of giving formulated six months ago are already passé and need revision. W have to commit ourselves for the future

Dr. Franklin Clark Fry, ULCA pres dent, in an exciting luncheon addres phrased his ideas in a way that caug the imagination of every man presen "Let's not make a half-hearted approac to our belief, our ideas, our stewardshi Let's honestly see how little we are in th degree of commitment we have allowe ourselves. Then let's see how tall Go expects us to be in our commitment. An finally, let's lift ourselves up to the ide God has of us, not the idea we have o ourselves."

THE TOPIC for one discussion pan was, "Why a doubled-power program i 1958?" Any ULCA board or departmen could answer that question. Representa tives of three were asked to speak, so th conference might have a glimpse o problems and projects confronting th church.

Dr. Erb of the Board of Foreign Mis sions spoke of the immediate need t

FRANKLIN CLARK FRY recommends that church members "see how tall God expects us to be in our commitments. Let's lift ourselves up to the idea God has of us." An "advance on all fronts" is part of long-range program planned by the United Lutheran Church



REAMS of reports were piled on desks as stewardship secretaries studied the detailed statistics on what the church has been doing in recent years and what ought to be done to meet needs. Church proposes $7,633,579 goal in 1957, $15 million in 1958

NEW EXPENSE on ULC budget is for television. Conveying the Christian message t vast audience by this powerful means is expensive. There is a $500,000 item for televisio in the 1958 budget, plus smaller annual allotments for newspaper and radio publicit

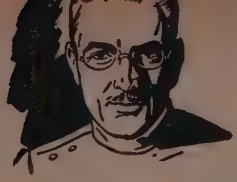
train leaders in the countries where our missions may soon be unwelcome, but where there are still great opportunities for service through local leaders trained in the Christian faith.

Dr. S. White Rhyne, executive secretary of the Board of Parish Education, spoke of the long-range program the board has undertaken, in co-operation with other Lutheran bodies, to reach all Sunday-school age children and all parents in the home. This program is in addition to the ongoing programs of the board and means a big investment in new personnel.

Richard T. Sutcliffe, associate director of the Department of Press, Radio and Television, answered questioners who ask, "Why can't ULCA produce a full-length film or a 26-week TV program?" It takes money. TV series costs $2 million today, might cost more next year.

These are three needs of the church, three reasons for meeting the budget, three ways of carrying out the progra of the church. They take money. B Henry Endress pointed out that if w think only in terms of money, we wi never reach the goal. "Let's not think o the budget of $15,000,000 as money, bu as the church carrying out its work, wor such as these three men have describe Let's think of it as the grand strategy o the United Lutheran Church, advanc on all fronts.

"This is not a special campaign fo one year, but the ongoing work of th church. The convention that set thi budget was convinced that all our peopl need is encouragement—encouragemen to deepen their love and to enlarge th evidence of their love through giving You say people are offended by the actua request for money? That may be. Bu we're not running a popularity contest We're not asking people to vote for u or give to us. We ask in the name o Christ."



A Doctor Does Not Work Alone

By VIOLET V. MOORE

I KNEW from the start that there was something about him different from other doctors, but it was hard to distinguish just what it was. As time went by I found myself wishing more and more to know what caused the difference.

He was perhaps in his middle thirties, peasant in manner and professional in appearance—as all doctors are supposed to be. But it was the expression in his eyes that made me try to place in my mind where I had seen such an expression before. Suddenly it came to me. It was that serene compassion that is often seen in portraits of Christ.

I HAD FOUND in my experience with many doctors that this compassion is unusual. No matter how conscientious the other doctors seemed to be, most of them were far too busy to express any feelings of sympathy or comfort.

Not so this doctor! He was busy too, but never appeared impatient to get through with one patient and make way quickly for the next. If some of the treatments were painful, he did not hesitate to say he was sorry to have to hurt me—but it would soon be over.

When a patient was ready to leave, this doctor walked to the door with him and said goodbye with one last expression of encouragement to help ease the worry or nervousness.

One day I summoned up the courage to ask him if he had ever had a prolonged illness himself—thinking that perhaps would account for his unusual patience and kindness. His answer was a surprise.

"No," he answered. "I have been fortunate in always having good health. But you see, I have my faith which I could never get along without.

"I am sure that Christ is beside me all the time—helping me to help my patients. It is a wonderful feeling, believe me, to know that I do not work alone and that I can always call on him when I need him. I only wish that all of my patients had the comfort and peace that result from sincere faith."

What made this doctor so different was clear to me now. He had humility, compassion, and serenity of spirit. I found that he taught a Bible class for teen-age boys, hoping that they might be helped in facing conditions of today if they had true faith to back them up.

WE HAD MANY good talks from then on, and he set me on a course of reading to start me along the road of faith. He told me I would have doubts, but in time understanding would come and I would develop spiritually as well as physically.

He is following in the footsteps of the Christ he loves, ministering to the sick in soul as well as body. He is a modern-day disciple of Christ wearing a doctor's white uniform.

HUNGER IN HONG KONG

CHINESE LAD FEEDS FATHER TOO WEAK TO HEL HIMSELF . . . LUTHERAN WORLD ACTION IS AT WOR AMONG REFUGEES IN THE DISEASE-STRICKEN CIT

RED CHINA could probably capture Hong Kong most any morning before breakfast. The tiny British colony nestles on a peninsula and a few islands just off the China mainland, surrounded on three sides by Communist military camps and jet airbases.

British soldiers with tanks and artillery would resist invasion and within a few days British naval carriers and cruisers could be brought into action.

The chief reason, though, why Reds let the British colony alone is that it provides them with an excellent trading po with the noncommunist world. Throu Hong Kong, in the first eight months 1956, the Reds sold goods valued $119,208,574. Also Hong Kong China's best listening post for learnin what's going on in the outside world.

BEING ON THE fringe of Communi China has resulted in horrible problem for Hong Kong in recent years. Hu dreds of thousands of refugees from th farmlands of Red China have crowde into the colony, and live in flimsy shack on the rocky hillsides. Of all the povert stricken refugee camps in the world Hon Kong's are among the poorest.

In this crowded, disease-ridden cit

By CHARLES A. PULS
Pastor, Luther Memorial Church, Madison, Wisconsin

Lutherans of America have concen-
d some of their most vigorous mis-
ary efforts. My visit to Hong Kong
July was prompted chiefly by my
re to see our Lutheran work there.
had heard much about this work
a Missionary Charles Reinbrecht,
had been my classmate in seminary
years ago. He insisted that I "must
e and see it." Through the news-
ers I knew about the tens of thou-
ds of refugees whose presence in the
ny had boomed the population from
,000 to close to 3 million. I wanted
see what our church is doing to assist
se refugees.

A WEARY TRAVELER could enjoy com-
t in the quiet, air-conditioned Penin-
ar Hotel, but I turned that down in
or of staying in a noisy, hot, un-
eened room in the Lutheran World
deration hospice on busy Granville
ad in Kowloon.

Talk about a haven for travelers! Mis-
naries and travelers from many places

inese mother with her LWF relief ration

stop there, some for only a day, to share the Christian hospitality of Missionary and Mrs. Arthur S. Olson who operate the home.

Hardly had we arrived before we were taken to see the quarters used by our two congregations. It was afternoon, and in the year-and-a-half-old Hung Hom congregation, located on the second story of a main-street store building, a group of women were holding a prayer meeting. Had we been there on a Sunday we would have witnessed at least 150 persons at worship. Or in the afternoon, we could have met with about sixty students who worshiped in English.

It was a weekday evening when we visited the North Point congregation, organized in 1953. About 50 were present. Two men were taking turns speaking. I couldn't understand either, for one spoke Mandarin and the other Cantonese. The one was the translator, for few in that congregation understand both languages.

These two congregations are not "starters" of what might develop into another mission field for the United Lutheran Church. There is no such intention. Hong Kong is too small for the Lutheran churches of America and Europe to stake out divided fields. What is being developed is "the Hong Kong Lutheran Church," and such Lutheran bodies as are working in the co-operative Lutheran Mission Conference are aiming toward one Lutheran church in the colony. Perhaps a church to include all Chinese-speaking Lutherans in Southeast Asia!

FOR THIS one Lutheran church we were glad to see the co-operative seminary training Chinese pastors. About 40 students, ranging in ages from 20 to 40, were enrolled in the four-year course.

Compared with India, where the Andhra Lutheran Church has seven hos-

pitals, 800 schools for children in grades one to eight, seven high schools and a college, Hong Kong has no institutions.

Needed in Hong Kong is a high school for at least 800 students where young people from the congregations can be trained. Such a school will open the door of evangelism to non-Christian homes. Needed is a church building to seat 1,000 people where services can be held in Mandarin, Cantonese, and English. At present the worship service of the Union Lutheran Church is held at 4 P.M. in the rented quarters of the interdenominational union church.

Needed is a parsonage-office building for the pastor or pastors of the tri-lingual congregation, along with offices for the Hong Kong Lutheran church. Needed also is a primary school for at least 1,000 pupils (multiple sessions, common in Hong Kong, could reach 2,000 boys and girls).

Lutherans in Hong Kong have their eye on a well-located site which could be granted by the local government for the erection of the needed buildings. We were told that the cost of such a building would be $265,000 in American money. There is available $100,000 from the sale of the famed airplane "St. Paul," to be used as a memorial to Missionary Dan Nelson.

DURING OUR STAY in Hong Kong we spent considerable time with the Rev. K. L. Stump, Lutheran World Federation director in the colony. We went from place to place to see how the refugees live and what we Lutherans, through World Action, were doing for them.

We walked in the hills where thousands of these miserable refugees lived in weather-beaten shacks that were not to be compared with the old sheds our fathers used to store coal for the winter. Rain

This little hut on a rooftop is "home"

had washed ground from the corner[s] one such hut, leaving a hole throu[gh] which an adult could fall. Yet beca[use] the tin-can roof was still intact, the fa[m]ilies sheltered there called it "home."

WE CLIMBED flight after flight of n[ar]row wooden steps in firetrap buildi[ngs] and along dark unventilated halls to [see] how the refugees lived. One such pla[ce] was a room perhaps 30 feet long and [10] feet wide. Cardboard partitions, all d[ou]ble-decked beneath the low ceiling, [di]vided the room. Bare boards on s[aw]horses were the beds.

"How many people live here?" I ask[ed] a mother through an interpreter.

"There are ten families," came t[he] reply. "Forty of us altogether."

I asked about the cooking faciliti[es] and was shown a room about three tim[es] the size of a clothes closet. There w[as] a table made of rough boards, with

rcoal stove made of bricks. This was kitchen. There was no sink and no in. However, there was a brass faucet ich I gave an expectant twist, but re was no water, for Hong Kong has ter available daily from 4 to 9 P.M.

IT WAS A RELIEF to leave this miserable ce and to breathe fresh air again. Yet had not gone far until we saw a long e of people sitting hopefully on water ckets, waiting for water. I was told at one water tap often serves 1,000 persons, and often the lines are so long that e last in line get no water at all.

Wooden shacks cover every hillside. hese squatter settlements constitute such e and health risks that the government took steps to rehouse fire victims already made homeless in conflagrations. One such fire had made close to 25,000 people homeless. But the unburned shacks are still occupied.

We passed an area of what looked to be wheelless concrete boxcars. These were three-family homes built by the government. At least five adults, with their children, must live in each section. To meet the requirements, adults take in others. Cooking and sanitary facilities are in common.

What appeared to be a pretentious housing development consisted of six- and seven-story fireproof tenements, crowded to capacity. Though the rooms are small, five families with their children must occupy each room. Director Stumpf told us that over 600,000 people lived in these tenements.

We asked a group of boys about school. They had never been to school. There were at least 60,000 more like them. We were told that about 70,000 homeless people slept in the streets.

On the rooftops of buildings everywhere, living in tar-paper shacks, live another 185,000 Chinese, the forgotten people of Hong Kong. We looked into some of the huts. We saw many children, mostly naked. We saw a number who were blind.

Soy beans — twice a month

COMMODITIES are distributed to the needy at various places twice a month by our workers who have a schedule of "distribution days" throughout the colony. Cases are investigated. We saw the records. We watched the refugees standing in line waiting their turn at the distribution center. We saw their gratitude when they left. We made a special trip to the warehouse and saw bagged soy beans piled high. The clothing supply at the time was low. More would come, for

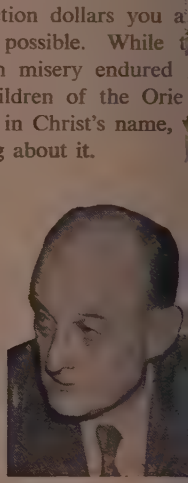
Lutherans in America were holding their clothing collections.

The hospital situation was almost unbelievable. Patients waited near or under the beds of the dying, hoping for the first chance to get a bed. It was a case of having only a few hundred beds for tens of thousands of sick.

In our Lutheran medical program 3,095 men and 2,484 women were treated during the first six months of 1956. In the six-month period, four doctors had cared for 2,523 patients. Close to 15,000 co sultations were recorded.

Amid this swarming mass of otherw hopeless refugees the Lutheran chur carries on its work. Again we felt t warm compassion of Jesus at wo Through World Action dollars you a I were making it possible. While t heart aches at such misery endured God's displaced children of the Orie it is refreshing that in Christ's name, are doing something about it.

The Present and the Future Are Always Mixed Up with the Past



By REINHOLD NIEBUH

JUST BEFORE CHRISTMAS I had a visit from a wonderful woman, the daughter of the late Thomas Masaryk—the George Washington of Czechoslovakia.

She was the sister of Jan Masaryk, foreign secretary of Czechoslovakia when the Communists made his country into a satellite nation. He was either murdered or committed suicide, just after the event. Incidentally, his sister thinks he committed suicide as a final gesture of defiance against communism.

The evidence that this was a meaningful gesture was that he had arranged two books on his desk. On the corner of the desk with obvious marks of disfavor was the novel, *The Good Sergeant Zweig*. Older readers may remember that this book was a great success after the first World War, and that it depicted a character who never openly rebelled against the oppressor but was very adept in sabotage. Jan Masaryk wanted to say, symbolically, that he didn't like Zweig as the symbol of his nation.

On the center of the desk was an open Bible with a passage marked, "Where the spirit of the Lord is, there is liberty." This was, according to his siste Jan Masaryk's way of preparing for gesture of defiance of tyranny.

She was right, I think, in saying th while it is possible that her brother w murdered by the Communist bosses the nation, suicide in this context wou not have been meaningless.

MISS MASARYK talked about her co ing Christmas broadcast to her countr men. Her problem was to appeal to t best in the Bohemian history and trad tion, without openly referring to rece tragic events in the neighboring Hungar For that would have prompted the co munists to "jam" the broadcast.

She wisely chose to devote the broa cast to an exposition of the love of li erty in the thought and life of Jan Hu

e heroes of a nation are always sig-
icant symbols of the "meaning" of a
tion's life. Those who know their
ristian history may remember that Jan
uss was a pre-Reformation reformer,
no was burned at the stake for his
eresy."

But Huss's martyr's death unloosed
any creative forces and he became a
reefold symbol in Bohemia. He was a
mbol of "pure religion," and as such
e father of Bohemian Protestantism.
e became the symbol also of patriotism.
or like Luther and John Knox, all the
formers were the unwitting symbols of
e rising nations, protesting against
apal absolutism.

THE HUSSITE movement was also so-
ally radical, as was the Wycliffite move-
ent in England from which the Hussite
ovement sprang. This gave the Com-
unists the chance to appropriate Huss
s the symbol of their "revolution." But
Miss Masaryk was intent to prove that Huss rebelled in the name of both liberty and justice, and that therefore this new tyranny was a travesty of Jan Huss's intentions.

Miss Masaryk didn't broadcast about her father's passion for liberty and justice. She went further back into Bohemian history to rescue a potent historical symbol from present corruption.

I hope her intentions were realized. Her venture proves how much past and present are related and how the present is made by the past, and how it always remakes the past. We are what we are because of what our fathers were before us. But our fathers wait for their justification upon our lives, for "they without us will not be made perfect."

I hope the well-known Czech theologian Hromadka, who revered both Jan Huss and Thomas Masaryk, will have heard Miss Masaryk's broadcast and that it will make him ashamed of the excuses which he offered for the Russian suppression of the Hungarian rebellion.

"No, but I thought you brought the baby."

Brave Deeds Are Important, Even If They Don't Succeed

A man had to make a hard decision, and the story of the Good Samaritan helped him make up his mind

By RALPH W. LOEW

THE FIRST MATE furrowed his brow and strained to make certain that he had seen correctly. From his vantage-point at his watch, it looked as though the ship in the distance was in serious trouble. Its sails drooped and it seemed to wallow in the waves.

The mate hurried down to the captain's cabin to tell the master of the ship what he had seen. The captain listened thoughtfully. "You know the difficulty of turning a full-masted vessel and the impossibility of drawing close enough to help this ship in trouble. Therefore go back to your watch. You haven't seen anything." The first mate protested, but the captain insisted.

THE YEAR WAS 1886, and the first mate was Morton Duus, standing watch on the ship, "The Bark Bellona of Arendal," off the coast of Australia. He went back to his watch and continued to see this ship. He found it impossible to pretend he did not see it. He was close enough to see that the men on the ship were in grave trouble.

To take the command on himself would be almost an act of mutiny. He would be disobeying his captain and bringing his whole career into disrepute. If he went on, he would have to live with himself for the rest of his life, knowing that he had looked in the other direction when his fellowmen were in trouble.

This man remembered the parable of the prodigal son, which he'd been taught in confirmation class. He remembered Jesus telling of men who pretended to look in the other direction when one of their own was in difficulty. He could hear Jesus asking, "Who showed mercy unto him who had fallen among the thieves?"

THE MEMORY CLEARED his mind and organized his purpose. He began to give orders to the crew. The delicate maneuvering of sails, the danger of turning the ship in the wind, the problem of drawing close to a vessel out of control, galvanized him and his crew in action.

Now the distance between the two ships was so close that he could see the name of the other ship, "The Royal Edward of Liverpool." Slowly, persistently and almost miraculously he brought the ship alongside the broken vessel and lashed it fast. Going across to the deck of the other ship he and his crew found men with broken arms and legs, bruised and hurt. They went about the tasks of first aid, placing splints, bringing men to their own ship, and making certain that every last man of the crew was saved.

FINALLY THEY SET sail again, this time heading toward Australia. It was only when the ship was loosed from the wounded vessel and there was no more danger, that the first mate looked about to see the stern look of the captain. The

her, they walked into the captain's in to talk.

"Morton," said the captain, "you have ne a remarkable thing. But you have ned my career. If you tell anyone of y orders, I am done as a captain."

"Captain," replied Morton, "I will not y anything except that you are the cap- n and I am the first mate. If there are y honors for this rescue, they will go the captain of this ship."

When the ship tied up in the harbor, e word of the rescue ran through the y. It was a dramatic story and every rson who knew the tradition of the seas uld understand it. The owners of the et arranged a banquet and paid due ibute. To the captain they presented a itably engraved watch; to the first mate, properly inscribed cup.

The ship set sail again, and the captain alled the first mate into his cabin once ore. Handing him the watch, he said, Morton, I cannot keep this watch. It is ours. You have played the man—take ." Morton protested, but in the end, he ook it. What eventually happened to it ater, no one seems to know.

But the cup has been saved. The first nate's son keeps it in a place of honor n his home in Buffalo. Every time he ooks at it, he thinks of the act of cour- ge, and of the meaning of integrity; of he mastery of self and of the foolishness f playing it safe.

SUPPOSE, THOUGH, that the seaman's rescue attempt had failed. He might have damaged his own ship and yet have accomplished nothing. Having acted contrary to his captain's orders, what would have been the verdict?

This is the problem in every choice. Every day doctors, lawyers, ministers, government officials, airmen, housewives —men and women of every profession— make such choices. David Riesman once asked the question, "Do we have the nerve to fail?" On the answer to that question hinges much of the future in education, government and human progress. Shall we run along with the herd? Or shall we work to lift the values of all mankind?

HISTORY IS FULL of stories of those who took such risks and failed. But even their failure was magnificent and their defeat was tide-turning.

Every man's decisions matter. His courage, integrity, and behavior in certain situations are of permanent importance.

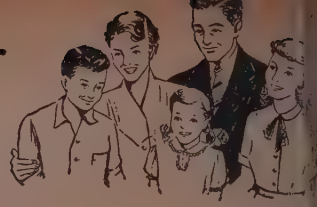
The decision of an average motorist in meeting a traffic problem may be the difference between life and death. We have still been unable to invent anything to replace the human being.

This is the fact that communism has to learn. You cannot take over the human being and control his thoughts, his reading matter, his mode of life and action. Nothing which science has developed, nothing which organizations have contrived, nothing which automation has prophesied can abolish the importance of a person.

Jesus told of a man who received a sum of money and had to confront the decision of what to do with it. He made his choice. He hid it, and tried to live without risk.

Another man took his, made his choice, and his risks, and grew. "He who tries to save his life will lose it; he who loses his life, for my sake, will find it." On that choice of affirmation of integrity and courage, the world still moves. On its defeat it falters.

If the first mate had not gone to the rescue, something would have died within him. That is the important factor which is of world significance.



BACK TO THE FUN

THE NOISE was deafening. I fled to the church kitchen for a few minutes, just to rest my ears and catch my breath.

Myrtle and Ted McClure were there ahead of me. "Come in and relax, but shut that door," invited Myrtle.

"We've both got battle fatigue," Ted explained. "That din! The idea seems to be to turn the record player as high as it will go, then yell over it."

"Gives a solid foundation to their voices. I keep asking myself, 'Were we that noisy?' "

"And the answer?" I asked.

"The answer is 'yes.' I used to think my parents were most unreasonable, always trying to make us keep quiet. Now, I see their point."

"So do I, believe me! I just have to be sure I see the kids' point as well."

TED KNOCKED on the outer wall. "Seems good and thick. With the windows closed we can't annoy the neighbors. Let the youngsters have their fun. Well, back I go into the fray before they think we're having our own party out here."

"You go ahead. I'll be out there in a few minutes." Myrtle rubbed her forehead. Then as Ted disappeared, she sank down on the stepstool near the cupboards. "I shouldn't have come, I guess. You've got to be in top form to enjoy a teen-age party and this has been a hectic week for me. I'm chairman of the scholarship card party for the PTA and I never would have taken the job if I'd known how much work was involved."

"Now, that's where I've learned my lesson. I just tell them I'll be glad to make a contribution to the scholarship fund but I'm too busy to work on a pure money-making affair."

"Well, I haven't had much experience in this sort of thing. To tell the truth I think I was flattered into it—sort of puffed up that so many women who hardly knew wanted me to be chairman."

"And I'm sure they did want you. You have a way with people."

"Thanks." She gave me a funny look. "I've learned how to make them like me. That's always been important to me. But this time I do believe it's made a success of me."

"Go along! You're just tired. Get a good rest tonight and you'll see it differently in the morning."

We were getting too near to the edge of confidences to suit me. And I had had enough of that sort of thing with Elc lately. *What am I,* I wondered, *some sort of sponge that everyone starts weeping on my shoulder?*

"OF COURSE." Myrtle smiled bright "Now, I'll go take my turn while you catch your breath. Then perhaps Ted and I will slip off early."

I waved her on her way. *Sure, sure they could slip off early. Dan and Connie would stick around till the last. They take home any of the youngsters who weren't safely provided for. Good old Dan and Connie!*

FIGURING OUT what everyone else needs is easier than analyzing your own

ngs. I decided maybe what I needed a few quiet minutes upstairs in the rch itself. Even with the noise downrs, I knew that the sight of the altar the cross would help me recover my spective.

t would remind me that this wasn't a youth center to keep teen-agers off streets. These are our church youngrs, members with us. We want them to oy being together, both in their serious ments and when they are just "letting se." Dan and I are not being imposed on. We are fulfilling a responsibility.

As I opened the door, Karen burst in, ank Tomaselli at her heels. "Quick! here's a bucket and a scrub rag? What mess!"

"Crazy square!" Frank went on. hudda known what would happen if shook up a bottle of pop."

I WAS BEGINNING to get the picture. ank goodness, Karen was preparing to ok after it. She's had enough practice home to know how to take care of this rt of emergency. I got out the bucket r her and was fishing around in a cupard for a rag. "Didn't your father or Mr. McClure say anything when this haracter started cutting up?"

"It happened too fast. And then they ere so nice about it, I think he feels retty much ashamed. Shall I use cold ater or —" She stopped and stared at ne. Neither of us had to put her thought nto words. She wasn't dressed for scrubbing. That taffeta dress I had made less han two weeks ago might be ruined.

Her eyes went over it, then to her hands. She'd spent a ridiculous amount of time getting her nails just right.

"O.K.," I laughed. "Give me the bucket."

"Never mind, Mrs. Melton." Frank was Sir Walter Raleigh in modern dress. "I'll do it. We kids made the mess. We'll clean it up."

I followed them back into the social room. Dan had the situation under control. "Let's not make a production of this," he said with quiet authority. "Except for the people who are actually helping, better get back to the fun."

"C'mon," echoed "Bunny," the League president. "As you were, kids."

THE VARIOUS ACTIVITIES started up once more. One group was square dancing, another playing shuffleboard. Still another was at the ping pong table. While I watched, the rhythm of their fun took over.

Pastor and Mrs. Sym had come in and were talking to youngsters here and there. I waved a greeting and slipped out the back way to the quiet church upstairs. When I listened, I could feel rather than hear, the beat of the music, but it was not distracting. I flipped on the lights which focus on the altar, then knelt in a front pew.

As has happened so often, I fixed my eyes on the cross, letting the meaning of the symbol dominate my consciousness. I brought the whole mixed-up bundle of my pride and my resentments, my weakness and my questionings, to dump them there in a heap. From experience, I knew that they'd be back to ride my shoulders again. But I knew, too, that face to face with Christ's redeeming love, their controlling power was gone. I was free.

A wave of thankfulness swept over me. And with it the memory of what needed to be done downstairs. The youngsters had enough supervision. I wasn't worried about that. But they needed the friendship which, through Christ's love for me and for them, I could give them. Slipping the kneeler in place, I hurried back to the fun.

WORSHIP NOTEBOOK

Twelfth in a series on the Liturgy: THE GOSPEL

THE LIVING-ROOM of our home echoed with a jumble of sounds. The TV set boomed the virtues of a particular type of filter cigarette. The Lone Ranger and Tonto battled a range war full of the whine of bullets, the gallop of horses, and raucous shots of "I've got you covered."

My wife and I were trying to have a brief conversation and several times I called for a cessation of hostilities. "I can't hear a word your mother is saying!" Then came the news broadcast which I wanted to hear, but the range war banged back and forth. Finally, in one of those moments of exasperation which only the parents of small children know, I declared, "Quiet! I want to hear what the man is saying!"

STRANGE, ISN'T IT, how important certain words are at certain times! The weatherman's forecast may be a single strand in the volume of noise which is overwhelming us. But if it comes at a time when a long auto trip is in prospect, we listen with interest, not wanting to miss a word.

World tensions mount. Peace dangles precariously on the precipice. A man walks through the ranks of assembled legislatures: "Shhh!" we say, "The President is speaking."

I can't help feeling overwhelmed by our failure to distill out of this cauldron of sounds the only voice that is really important for us. Why do we sop up every syllable that gushes from the lips of government officials, industrial magnates, labor bosses, movie stars, and all of our other idols? Why is it that our ears will not screen out this volume of sound and permit us to hear the quiet commanding voice of God?

PERHAPS A LOT of us suppose that when God speaks to us it must be in the rushing wind, or with the deafening boom of thunder. It is frequently outside our conception of God that a street corner evangelist, a humble church school teacher, or even a poor preacher might be the broadcaster of the good news.

We spend much time trying to create a good impression. Our standards are contrived by the superlatives of modern advertising. It just doesn't seem right that God can and will do anything but in a big way. It isn't enough just to do something. We've got to put on a show.

I've never been able to escape such thoughts when I studied the origin of the ceremonies which go with the reading of the Gospel in our service. From as early as the fourth century there was a noticeable change in the proceedings at this point in the service.

The subdeacon had read the Epistle from the ambo on the left. Then, during the singing of the Gradual, the deacon (and no one in a lower order was allowed to perform the rite) received the ornamented and jeweled book of the Gospels. Acolytes took up lighted candles to stand on either side, and in later days incense was introduced.

The deacon, emerging from billowing clouds of incense smoke, proceeded to the northern ambo, which was usually ornate. A stillness came over the

bled congregation. The people rose. iers laid down their weapons. Hats e doffed. Even the king removed his vn. In an atmosphere of reverent , the Gospel was read.

OME OF THIS CEREMONIAL is still prac- d among us today. Although we sit the Old Testament lesson and the stle, we arise, as a mark of reverence, the Gospel. (It should be noted that congregation ought to rise *before* the sicle which precedes the Gospel, not ring it.) Unlike the other two lessons, Gospel is framed by two brief sung ponses, "Glory be to Thee, O Lord" d "Praise be to Thee, O Christ," which o serve to show our respect for what read.

In a few of our congregations more aborate ceremonial is encountered. me have restored the ancient custom a procession with lights, and one or o, I hear, use incense. I suppose that ch ceremonies help. This is the pur- se of any ceremony, that it be a sign- st which points to a destination. Men move their hats when they meet a oman. No one would argue that this in self is anything but a mark of respect hich a man tenders a woman. If the affing of a hat becomes only a custom ithout the attitude which should mo- vate it, the custom is nothing.

WHEN THE GOSPEL is read, we are not imply hearing an account from history, s one listens to a retelling of Columbus' ourney, or of Caesar's wars. Rather it s the expression of God issuing from the words themselves which falls upon our ears and so, by the Holy Ghost, compels our hearts to respond.

This, in a very simple way, is an ef- fort to explain what we mean by the Word. To be sure, this expression of God comes from every page of the Bible, as that page enlightens and expands the good news of God's goodness to us. But in the Gospel (which means "good news") this expression is most intimately related to the words and life of Jesus Christ. Thus God, who is the center of all, speaks to us.

Our ceremony, our rising to stand in silence, our voices lifted in song, are the actions we perform at this point in our worship to indicate our feelings. "Hush, this is important. It is the voice of God!" Our minds, which might have lingered over some far-off thought, our hearts perhaps embittered by some personal fault, are now to be focused and made ready. Emptied of our mental meandering and our emotional disturbances, we say, in effect, "Enter, Lord."

THEN IN THE STILLNESS, there comes the voice. In a sense we are transported back across the years, and we are at Bethlehem, by the sea of Galilee, upon the hill of Calvary, in the garden.

It does not stop there. The picture formed in our heart leads our hearts along the path which we call the Way. We react, as did the people of Jesus' day, to what we see and hear, and so make our response.

Dr. Luther Reed in his book, *The Lutheran Liturgy*, says that here in the reading of the Gospel is the "liturgical summit of the first half of the service, the office of the word." Having come in our worship from confession and absolution, through praise, thanksgiving, and prayer, we stand, like Moses atop Mt. Sinai, waiting. The spoken word fills the void, scripture is read, a sermon preached. All of the noises of the world—to which our ears have long grown accustomed—are still. And through his Word, God speaks to us.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Management

QUESTION: Some time ago a lady wrote you that she held a responsible position with good pay, before her marriage, presumably due to her good management. Since marriage she has tried to be as good in managing her home and community affairs, but finds that her family resents her "managing." You suggested that she be less aggressive. I took this letter to heart.

Here on the ranch I find that my management does not go well with my family although they enjoy the benefits. I keep a clean house (I am not fussy about it); I cook good food (nothing fancy). With our limited income we have lived well because I have managed well. What puzzles me is this: How does one accomplish anything unless he is a good manager?

REPLY: Management consists of a number of factors, which may vary somewhat from one field to another. I think you have overlooked some of these elements.

Lone handling of one's own affairs is one thing, but overseeing the affairs of a household or a business, where a number of people are involved, is quite another. In the latter case indirection is important. The more indirect the management is, the more smoothly it is likely to work out.

If you can get people to do things, refrain from doing things, or improve what they are doing, without thei[r] alizing that you are influencing t[hem] or that they are receiving direct[ion] you are a top-notch manager. [It] usually a very direct effort at co[n]or guidance which tends to arous[e] sentment, but such oversight is s[o] times necessary. No one likes an[ ]ficious person. When one "shows[ ] authority" he is asking for trouble.

Another vital factor in manager[ial] is democratic procedure. For e[x]husband or wife to set up his own "[dic]tatorship" and hand down decree[s] definitely out of order except in [the] rare cases.

It is important that parents [talk] things over together almost co[n]uously, arrive at decisions, and [co]operate fully in carrying them out. [As] soon as children are old enough to [take] part in a family council they sh[ould] have the opportunity, though their [in]will for some time be small, but it [will] take on more and more significa[nce] in time.

Both children and older folks [are] more ready to help carry out plan[s] they have had a part in setting th[em] up. The same is true when they h[ave] had explanations and clearly see [the] values which are involved. While p[ar]ents must hold in reserve a certain [au]thority for occasions when it is need[ed] neither the patriarchal nor the ma[ter]archal form of patronage is adequ[ate] to current needs.

The human element must alw[ays] receive consideration. To work w[ith] people, serve them, and get their [ap]proval we need to "keep them swe[et]" as much of the time as possible. The total situation should be kept as ple[a]sant as can be. When direct oversig[ht] is called for, explanation, pleasant a[nd] understandable, is in order.

ECOND LUTHER VOLUME

e Sermon on the Mount: The Magnificat—
r's Works, Vol. 21. Edited by Jaroslav
an. Muhlenberg-Concordia. 383 pages.
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his second in the proposed 55-volume
erican edition of the important writings
Luther is edited by Dr. J. Pelikan, who
n doubles as a translator. He and
T. W. Steinhaeuser have done difficult
k well, for Luther's style remains force-
earthy, simple and incisive.

he two expositions are quite distinct in
in, since that of the Virgin's hymn was
tten as a complimentary tract for a
ce, while the other consists of slightly
ast sermons that Luther preached to
enhagen's congregation in Wittenberg.
t there is a deep harmony here, as Luther
ounds the cardinal insights of evangelical
ristianity drawn from portions of the
e that were—and still are—often dis-
ted.

Naturally Luther's comments are cast
thin the framework of sixteenth-century
ciety, but the contemporary reader will
ickly discover that this is no venerable
tique. He speaks vigorously on such sub-
ts as faith, good works, prayer, almsgiv-
g, war and, above all, of the wondrous
ve of God in Jesus Christ. There is noth-
g "dated" about any of these.

Listen, for example, to his admonition to
astors: "He should . . . open his mouth
gorously and confidently, to preach the
uth that has been entrusted to him. He
ould not be silent or mumble, but testify
ithout being frightened or bashful. He
ould speak out candidly without regarding
r sparing anyone, let it strike whomever
r whatever it will. It is a great hindrance
o a preacher if he looks around and worries
bout what people like or do not like to
ear, or what might make him unpopular,
r bring harm or danger upon him." Such
dvice, followed, would certainly result in
ewer drowsy people in our pews.

Congregations should subscribe to this series for their pastors, for it would pay abundant dividends in better preaching. And laymen, who want to be well-informed Christians, might well subscribe for themselves. Certainly we should see to it that every public and university library has this set on its shelves.

Particular attention should be called to the brief but brilliant introduction by Dr. Pelikan, "Luther's Works on the New Testament."

JOHN SCHMIDT

Columbus, Ohio

THIRD LUTHER VOLUME

Selected Psalms. II. Luther's Works. Vol. 13. Edited by Jaroslav Pelikan. Muhlenberg-Concordia. 451 pages. $5.

A handful of the great psalms, as Luther interpreted them, are the subject of this volume. Of Psalm 68 Luther gives a detailed allegorical treatment. His application of the psalm is contemporary and polemical.

We meet all Luther's characteristic antitheses here: faith versus reason, man's goodness vs. God's goodness, the Old Testament vs. the New, faith vs. works, preaching vs. the mass, the apostles vs. the bishops, and so forth, and also the great themes of the gospel, the divinity of Christ, let God be God, the law and the gospel, the pedagogy of suffering, and the Christian's spiritual warfare. All of this is strongly peppered with New Testament references.

Psalms 82 (1530) and 101 (1534) are treatments of ecclesiastical and political government (the two kingdoms). The duties of subjects and rulers are tabled. Luther speaks to both church and state, and gives private citizens a passive role, advising them to trust in the authorities and to drop all criticism both public and private.

In Psalm 101 Luther's concept of "great men" and their role in the economy of God appears. He uses David as his chief example of a godly ruler. He deplores the court vices of conceit, pride, envy, flattery, greed,

guzzling, and an extravagant way of living.

Of Psalm 90 (1534), a Hebrew funeral hymn, Luther makes a resurrection psalm. The seriousness of sin and death should be stressed in preaching so that sinners may be brought to repentance, and then to faith through the gospel. Luther's treatment of man's state of fear and dread is religious, not psychological. God's way of looking at life and death are set in paradoxical relationship to man's.

Psalm 110 (1535) receives the fullest treatment of all the psalms because "it is the most conclusive basis and confirmation of the article of faith regarding Christ's person and His spiritual kingdom and righteousness" and "the very core and quintessence of the whole Scripture. No other psalm prophesies as abundantly and completely about Christ. It portrays the Lord and His entire kingdom and is full of comfort for Christians."

The history, structure, and function of the true church is covered here in strong contrast to Romanism. The general priesthood of believers, which has replaced all others, receives special emphasis. This psalm is a good example of Luther's "spiritual interpretation" of scripture.

Psalm 111 (1530) "is noteworthy as an exegetical statement of Luther's liturgical and sacramental teachings." Luther applies this psalm to the sacrament as the "eucharist" honoring God with "joy and love, with praise and thanks." As usual Luther takes a position against tradition and for scripture.

Psalm 112 (1526) deals with virtues and vices. Pursuit of wealth, fame, and pleasure "without God" will end in the vices of greed, "striving" after fame, and the "love" of pleasure. Christians look for good things nowhere else than in God where they will find them abundantly and abidingly.

Hamilton, Ont. JOHN MILLER

THE ANSWER IS "NO"

Should Christians Drink? By Everett Tilson. Abingdon Press. 128 pages. $2.

Drinking of course means drinking alcoholic beverages, and the answer of course is "No." Teetotaling is the Christian way, author asserts.

But this study is an unusual exampl temperance literature. It starts with a tailed explanation that the Bible canno cited in any literal manner in defense of drinking. "The Bible offers little enc agement," says the author, "to those approach it in search of proof texts as with which to shore up the cause of stinence."

Secondly, the author demonstrates only fringe groups of sectarians champi prohibition throughout the various per of church history until the time of Wesley. Most Roman Catholic and Re mation spokesmen condemned drunken but approved moderate drinking.

After this objective review of Scrip and history, the author "focuses atten on theological and ethical considerat from which we can deduce a strong case abstinence." He is rather mild in ma his case, and does not go into psycholog and sociological aspects of alcoholism its cure.

SIXTY-FIVE SERMONS

The Gospel We Preach. By Augustana Pu 367 pages. $3.50.

Here are sixty-five sermons actu preached by sixty-five pastors of the A gustana Lutheran Church. These serm are on "The third series of Gospels" as u by the Augustana Church, and are tim They speak to the present day. These f forts are warm, and a busy pastor always welcome hints and helps of this ty where "the heart gets its fill."

As is usual in a volume which has ma contributors, styles vary, but the serm have this in common, that they take listener to the throne of grace to listen him whom to know is life eternal. Each s mon is, as it were, a bridge. They are, short, rich in what they say, and with exception they know when to stop. Th are, in fact, what they claim to be, "Gosp the glad tidings of the grace of God.

Burlington, Ia. R. R. BELTER

verseas

ERMANY: Bremen. January 28.—In ope there is growing interest in closer operation of all Protestant churches. organization which could become a opean Council of Churches will meet February in Vienna to take steps in direction.

Development of this proposed council k place within the last six years, at time governments have been making attempt to create a United Europe. e so-called interchurch fraternal coun- s have come into existence which on German side are mostly supported members of the former "Confessing urch." For some years we have had Scandinavian-German, a Franco-Ger- an, a British-German, a Dutch-West rman, and since 1955 also a Czecho- vak-German fraternal council.

IT WAS MAINLY DUE to the Nether- nds-West German Council that plans ere made for co-operation between all ese groups and for the participation of her churches not yet related to the fra- rnal councils.

The first important conference took lace in Brussels in September, 1955, with bout 40 delegates and observers present. nother preparatory meeting was held in Wuppertal (West Germany) in March, 956. During this conference observers rom the World Council of Churches vere present and showed their interest n this development.

There is no possibility for the churches o erect one superchurch, and this is not he aim of the persons involved. But ccording to President Wilm of the Church of Westphalia there are many problems which cannot be solved by a single church alone, as, for example, evangelism and the responsibility of the churches for peace. There should be more opportunities for exchange of ideas and of practical experiences, and the proposed council could become a center for this interchange.

But it is also meant as a stimulus to all church people for closer co-operation in church affairs. It is agreed that *all* European churches (including those in East European countries) should be able to join the council. The two chairmen, Dr. Egbert Emmen (The Hague, Netherlands) and Dr. Wilm are empowered to seek suitable arrangements with both the Anglican and with the Orthodox churches.

Bible Revision

SINCE BEFORE World War II a German church commission has worked on a revised version of Luther's translation of the New Testament. The commission had the double task of correcting mistakes in Luther's translation on the basis of newly discovered Greek texts, and of bringing the language up to date. As much as possible of the Reformer's translation was to be retained.

The progress of this difficult task was slow during and after the war. But a few weeks ago the *Bibelanstalt* in Stuttgart published the new text in a good and inexpensive form. The Council of the Evangelical Church in Germany approved the edition and recommended it for the use in churches.

Satisfied with the outcome, the Council asked another commission to prepare a revision of the Old Testament also. Headed again by Bishop Dibelius, this committee is expected to complete this task within ten years. Though there are good modern translations of the Bible available in German, we think Luther's work still the most valuable and the most beautiful. —REINHARD GROSCURTH

New Brunswick Lutherans Assist Hungarian Refugee

By RALPH I. SHOCKEY

TRENTON—A revolving loan fund has been established by the members of First Hungarian Church, New Brunswick, to assist in the relocation of refugees coming into the community from the service center at nearby Camp Kilmer. Pastor Louis Bell and his congregation have been responsible for providing employment for 18 Lutheran refugees. Fourteen have been received into membership of the congregation.

In commenting about the community response to the influx of Hungarian refugees, Pastor Bell expressed some concern over the fact that the initial enthusiasm of the local council of churches had given way to a "lukewarm" and skeptical attitude since "some were taking jobs which might otherwise be available for local citizens." He reported, however, that he had been subsequently assured of fuller cooperation on the part of all Christian churches in the community.

ZION CHURCH, Riverside, responded to an emergency facing the public school officials when an elementary school was destroyed by fire. It offered the facilities of the parish house for several classes. State educational authorities were impressed by the good facilities the congregation could make available, according to Pastor Walter R. Morten, Jr.

THE NORTH SHORE AREA began a five-session school workshop series in Atonement Church, Asbury Park, January 22. Courses include "Our Preparation," ta by Sister Betty Swinehardt; "Our Bible, the Rev. Harold Hornberger; "Devoti Service," taught by the Rev. Robert Wuchter; "Our Beliefs," by the Rev. J Wagner, Jr.; and "Our Class Procedu by the Rev. Edwin R. Eastman.

THE WAGNER COLLEGE choir toured southern section of the state with conc at Trinity Church, Trenton, Jan. 18, Holy Trinity Church, Maple Shade, Jan.

REDEEMER CHURCH SCHOOL, Ramsey, located $300 for the support of the William Gottwald under call of the UL Board of Foreign Missions to Liberia.

ANDREW HSIAO, Chinese national and mer missionary-translator in Hong K spoke to members of Redeemer Chu

Hungarian Refugees Interviewed in LRS Office at Camp Kilme

Pastor George Whetstone, assisting Lutheran Refugee Serv workers in the barracks office, discusses plans for future two refugee boys with Mrs. Michael Kady, LRS staff mem

New Jersey Synod paid 110 per cent of LCA apportionment and 112 per cent of WA quota ($55,000) during 1956. The record is the highest in the history of the and places the synod in fifth position in JLCA, according to Synod Treasurer H. y Walker.

sey, about "Christian Missions in the nt," at a recent Epiphany mission serv- Mr. Hsiao is son of a Lutheran pastor. ederick Voelski, a member of Trinity rch, Trenton, established a 32-year at- ance record by not having missed a ch service since 1925. Recognition was n by Pastor Christian Hansen.

UTHER LEAGUERS of St. John's Church, ark, had the opportunity of enacting a gram over TV Channel 13, Newark, as of a series of programs on faith and presented by the Division of Radio and vision of the New Jersey Council of rches. The Rev. Carl T. Uehling, pastor St. John's, provided the commentary and sted in the production of the series.

A LUTHERAN leadership forum designed church school workers is being held in ly Trinity Church, Newark, Jan. 21-Feb. Speakers include Dr. Arthur H. Getz, retary of the Board of Parish Education; Herman L. Gilbert, secretary of the ard of Foreign Missions; the Rev. Herbert ssner, pastor of Advent Church, East ange; the Rev. Godfrey E. Alberti, syn- cal secretary of parish education and me missions; and the Rev. Carl T. hling, Newark.

ONE HUNDRED SIXTY church council mem- rs, representing 15 Lutheran congrega- ns, attended a dinner at Redeemer urch, Jersey City, Jan. 29. Speakers were r. Edmund Steimle and Dr. Edwin H. udten. The Rev. Frank Bauman, pastor Bethany Church, North Bergen, president the Hudson County Lutheran Pastoral ssociation, presided.

ALL SOULS CHURCH, Jersey City, became bt-free on Jan. 20. A mortgage-burning rvice was held by Dr. Samuel B. Brosius, pastor. Synod President Knudten spoke.

MORE THAN 500 parishioners and 30 neighboring pastors crowded St. Matthew's Church, Hoboken, on the afternoon of Feb. 3 for a special service celebrating the 50th ordination anniversary of Dr. Herman Brueckner. Dr. Brueckner, who was soon to become pastor emeritus of the church he had served since 1914, was for 46 years director of the Seaman's Mission for the Port of New York. Preacher for the service was Dr. Edwin H. Knudten, New Jersey Synod president. Others participating were Dr. Frederick Noeldeke, Dr. Heinrich P. Suhr, and Dr. Albert P. Stauderman.

Two days later, Dr. Brueckner was found dead at his home. Funeral services were held Feb. 8 at St. Matthew's Church (see also obituary section in this issue).

CENTRAL STATES

Sioux City Unit Considers Rezoning for Luther Home

By PAUL C. WIEGMAN

OMAHA—The Sioux City, Iowa, zoning commission was considering last month a request to rezone a 45-acre tract near the eastern edge of the city to permit construction of the proposed $3,000,000 Martin Luther Home for the aged. Members of six Lutheran church bodies in Iowa, Nebraska and South Dakota within a 75-mile radius of Sioux City are interested in the project.

The Martin Luther Home corporation requested that the proposed site which lies near Highway 20 be rezoned from Class A residential to Class C residential. Class A restricts residential construction to single-family dwellings. Class C is a multiple-dwelling classification.

The home, which will house some 325 persons, will be constructed on a radial design basis, with wings radiating out from a curved corridor. C. L. Roe is president of the corporation. The Rev. Russell J. Olson, pastor of Trinity Church, Sioux City, is secretary.

Children's Bureau Celebrates 35th Anniversary

PHILADELPHIA—Concern over the fate of neglected Lutheran children and awareness of the need of unwed mothers for help and advice led to establishment of the Lutheran Children's Bureau in Philadelphia 35 years ago. This agency of the Pennsylvania Ministerium's board of inner missions began operations in a one-room office. This year the bureau has district offices in each of the six conferences of the Ministerium, a staff of 14 case workers.

In 35 years the bureau cared for 3,500 children. On Jan. 1, it had 601 children in its care. Most of them have been placed in foster homes, 120 are in children's homes, 90 are living with families who have applications for adoption pending. Some 800 children were adopted through efforts of the bureau.

Superintendent of the agency is Miss Missoura Lausch who has been serving the bureau for 28 years. She began as a case worker, has been in charge of the office for 15 years.

Anniversary celebrations were begun in the Philadelphia Conference on Feb. 3 in St. Michael's Church, Germantown. Dr. Francis A. Shearer, executive secretary of the Ministerium's board of inner missions, paid tribute to 245 foster families in Ministerium congregations who have opened their homes to children. Other conferences will observe the anniversary in the months ahead.

Missoura Lausch
A record of long service

Seamen's Chaplain Installed, Two Assistant Pastors Called

By CARL W. WEBER

PHILADELPHIA—The Rev. Theodore Benze was installed as seamen's chaplain at the Port of Philadelphia on Dec. 16. The installation at Emanuel Church, near Philadelphia's waterfront, was conducted by Ministerium President Charles M. Cooper. Taking part in the service were Dr. Ernst Schmidt, Dr. Percy R. Stockman, and the Rev. Rayn[illegible] J. Heckman.

Chaplaincy to Lutheran seamen in P[illegible] delphia is a co-operative service of the [illegible] isterium's board of inner missions and [illegible] Seamen's Church Institute. Pastor Benze [illegible] been working on the staff of the inst[illegible] for two years.

The Pennsylvania-born graduate of [illegible] lenberg College and Philadelphia Semi[illegible] went as missionary to India in 1925. Ill[illegible] forced him to return to the United State[illegible] 1950.

As seamen's chaplain, he meets incor[illegible] ships, provides spiritual guidance and [illegible] terial aid to Lutheran seamen, and visits [illegible] men confined to hospitals in the Philadel[illegible] area.

TWO ASSISTANT PASTORS were called [illegible] month by Philadelphia churches. St. P[illegible]

ch, Lansdowne, called Walter J. Hitch- Jr., a graduate of Muhlenberg College enior at Philadelphia Seminary. He has d St. Mark's Church, Wilmington, Del., St. Luke's Church, Philadelphia, on field nments.

udolph Bischoff, a former child labor in- tor, will become assistant pastor of Ad- Church after his ordination in May. 44-year-old former government em- ee is a graduate of Philadelphia Semi- .

xperience in social work in industrial s will be valuable in Mr. Bischoff's work. ent Church is located in a changing com- nity, close to a factory district. The con- gation, whose pastor is the Rev. Peter J. nis, is making an effort to adapt to the ation by extending its ministry to the r-racial neighborhood. Emphasis on at- ting young people to the church's activi- has led to a series of successful youth ht programs which are attended by an reasing number of teenagers.

CORNERSTONE for Good Shepherd Church laid Jan. 13. Pastor Theodore L. Fischer ducted the service. His father, Dr. Emil Fischer, former president of the Penn- vania Ministerium, represented the synod.

KEY MEN to promote the work of the n's auxiliary of Philadelphia Seminary being sought in congregations of the Ministerium and other synods by the Men of Mount Airy Seminary.

IMMANUEL CHURCH, Norwood, held a mortgage-burning ceremony Dec. 16. Ministerium President Cooper was speaker. Plans are being made to begin another building program.

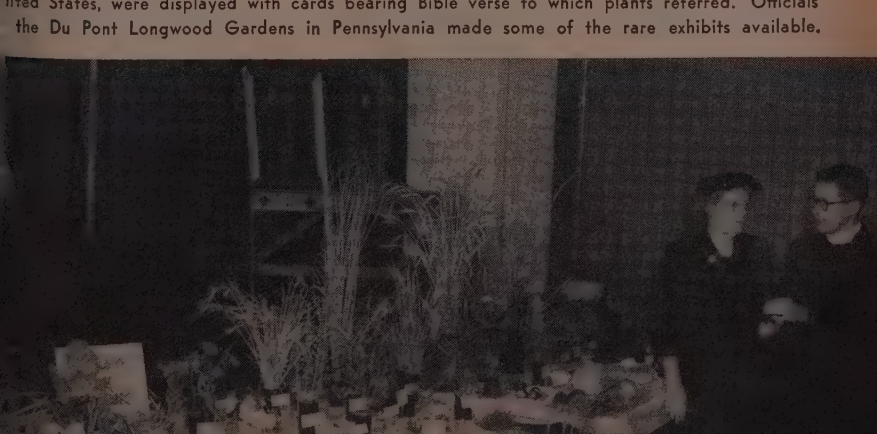
Holy Spirit Church celebrated its 17th anniversary Dec. 30 by dedicating a recently purchased parsonage.

ARTHUR A. CLYMER, Elkins Park, for 33 years member of St. Simeon's Church council, was honored by the congregation last month. In addition to his activities in the congregation, he has been active in conference and synodical work, serving on the pension committees of both conference and synod and on the Urban Committee of the Home Mission Board. In 1938, he served as president of the conference Brotherhood.

Members of Trinity Church's Luther League sent presents to the Luther League of Zagreb, Yugoslavia. Church organizations gave 12 baskets of food to the Lutheran Settlement House in Kensington.

Tabernacle Church observed its 50th anniversary in January . . . The 20th anniversary of ordination of the Rev. George B. Ammon, associate secretary of the Board of Parish Education, was observed at Advocate Church. The board's executive secretary, Dr. S. White Rhyne, preached.

)TANY OF THE BIBLE display was arranged by Mrs. Ira C. Calbuter at Zion Church, Wilmington, elaware. Items, Mrs. Calbuter explained to Pastor Robert Neumeyer, came from all parts of ited States, were displayed with cards bearing Bible verse to which plants referred. Officials the Du Pont Longwood Gardens in Pennsylvania made some of the rare exhibits available.



Muhlenberg College Gets Set for Co-Education

MUHLENBERG COLLEGE is preparing for the day next September when the first group of women students will enter the 109-year-old institution. This month students were moving out of West Hall into a new $515,000 dormitory which will house 185 men. West Hall is to be renovated and refurnished for women students. The old gymnasium is also being readied for exclusive use by women.

Muhlenberg College Dormitory for Men
Students looked forward to move this month

Meanwhile a new member of the faculty was being introduced to the Allentown, Pa., school. She is Miss Heimtraut Dietrich, formerly Wagner College's dean of women, who began work as Muhlenberg's first ... of women this month. Miss Dietrich, da... ter of the late Rev. Otto F. Dietrich, ... graduate of Beaver College, Jenkintown, ... and the University of Pennsylvania. ... has a master's degree in German literat... taught German at Thiel College and ... University of Pennsylvania's College ... Women.

Heimtraut Dietrich, Dean of Women
From Wagner to Muhlenberg

PRELIMINARY PLANS for a ten-year ... velopment program were announced ... WAGNER COLLEGE. Five new buildings, ... cluding a chapel, library, and women's ... mitory, are envisioned within the dec... President David M. Delo said. A mill... dollar men's dormitory, now under ... struction, will be ready for occupancy ... September.

A major fund campaign is planned ... 1958, the 75th anniversary of the St... Island, N. Y., college. The school recei... $336,100 during the past year in cash g... Foundations contributed about half of ... amount. An $80,000 fund-raising campa... needed to furnish the new dormitory ... men is now underway.

TEN BUILDING PROJECTS at an estima... cost of $3 million are being studied ... WITTENBERG COLLEGE where dormit...

· for girls is at a premium. Wittenberg's
nt facilities include 23 buildings on a
re campus. To provide housing for 62
girls, a $240,000 wing to a dormitory
pleted only last fall is to be built by next
ember. Plans are being made for one
dormitory for girls with 171 beds,
vation of a men's dormitory, and con-
tion of a third dormitory for men
in the next few years.

MASTER campus plan for development
ram of THIEL COLLEGE will be submitted
Dr. Orville Dahl, educational consultant,
ne board of trustees in May. A 74-stu-
dormitory now under construction had
intended for men, but the college has
ded to assign it for women because of
increasingly higher percentage of women
licants at Thiel. The school expects to
cess over 600 applications for the 250-
places open to the 1957 freshman class.
LUTHERAN COLLEGE CHOIRS are making

Northwestern Seminary Choir Ready for Tour

Concert season is on for Lutheran school choirs

pearances in many parts of the United
tates and Canada. Gettysburg's 60-voice
roup scheduled 22 concerts during the 1957
oncert season, toured 11 cities in Pennsyl-
ania, New York and Canada in February.
Director is Prof. Parker B. Wagnild.

The Midland College choir, under the direction of Edward A. Baird, will open a concert tour through California and Arizona at Sacramento on March 24. Muhlenberg's chapel choir sang in Connecticut, Rhode Island, New Jersey and New York. Wagner's choir, directed by Dr. Sigvart J. Steen, gave 25 concerts on a tour through New Jersey, Pennsylvania, Ohio, Indiana, Illinois, West Virginia, Virginia, and Maryland.

The Northwestern Seminary choir scheduled a concert tour from Feb. 22 to March 4 which will extend east to Pittsburgh.

INDIANA

Synod Secretary Recovering; Temporary Substitute Named

By WILLIAM L. PIFER

INDIANAPOLIS—Dr. Donald E. Elder, secretary of the Indiana Synod and pastor of Bethlehem Church, Indianapolis, who suffered a heart attack in December, is recovering at Methodist Hospital. Although he has made good progress and will soon be released from the hospital, he will be unable to resume work for the next three months.

Pastor Frank L. Stevenson of Holy Trinity Church, Muncie, a member of the executive board, has been appointed temporary synod secretary. Pastor Stevenson was ordained by the Indiana Synod in 1938 and has served synod congregations since then. He is also Lutheran student pastor at Ball State University, Muncie.

INSTALLED by Synod President Walter M. Wick were Pastor R. H. Barnhart at Adams Church, Batesville; Pastor Robert Richter at St. John's Church, Kokomo; and Pastor William J. Butt at Zion Church, Pershing . . . Pastor Richard Kraus, Whitestown parish, accepted a call to the Crawfordsville-Wallace charge.

Efficient Leadership Needed, Church Councilmen Are Tolc

By ALFRED J. BEIL

DES MOINES—Attention on more efficient church leadership is being focused in area meetings across Iowa. The first of a series of church council briefing sessions was held at Trinity Church, Sioux City, on Jan. 20. Three congregations had 29 church council members present.

In speaking on "Church Councilmen Needed," Oswald T. Bailey, retired church councilman of Trinity, said: "My service on Trinity Church council has helped me become a better Christian, a better steward, a better evangelist, and a better husband and father."

Clifford Dudley, vice president of St. Mark's, said, "I have learned to give my church leadership responsibility first place in my life, just as the Bible suggests and demands."

Seven church councils participated in the second church council briefing session at St. John's Church, Des Moines, Jan. 27. The agenda outlined a program of discussions and talks covering a five-and-a-half-hour period. Laymen and pastors appeared on the program.

In the Cedar Rapids area, six church councils will meet on Feb. 7. The Rev. T Youngquist, Cedar Rapids, is general c man. The meetings will continue unt 42 church councils in the Iowa Synod participated.

The Iowa Synod again sent over 100 per of its apportionment to the United Lut Church. The Rev. Charles Witt, synodical ardship chairman, announced in a recent to the congregations that the synod ha ceived a total of $215,598 on a budg $213,733. LWA receipts were $26,831.93 quota of $26,081. The ULCA received per cent on benevolence.

In the interest of meeting double be olence for 1958, the synodical board thorized Chairman Witt to plan eight meetings late in February.

DR. GEORGE W. FORELL, professor o School of Religion, State University Iowa, was the speaker at a pastors' Lenten retreat at St. Stephen's Church, Moines, Feb. 3-5. He spoke on "God's pose," "Current Theological Trends," "Man's Response." Pastors of the Iowa trict of the American Evangelical Luth Church participated. Dr. A. E. Kildega dean of Grand Seminary, spoke "Lenten Preachi Pastor Richard renson assisted Communion.

PLANNING for a meetings of ch councilmen in Iowa (from left to right) tors H. Vance Ba Lloyd E. Shenem Arthur M. Simon Synod President Alf J. Beil, James A. You quist, Harry W. Op man, and John K. Shi

Benevolence Goals Reached
Synod Applies Grace System

By OLIN G. DASHER

SEATTLE, WASH.—For the fifteenth consecutive year the Pacific Synod met its ULCA apportionment in full—$56,685. It also paid its Lutheran World Action goal of $11,038 for 1956, continuing an unbroken record since the inception of LWA. It was the first full calendar year in which the Pacific Synod operated on the grace system.

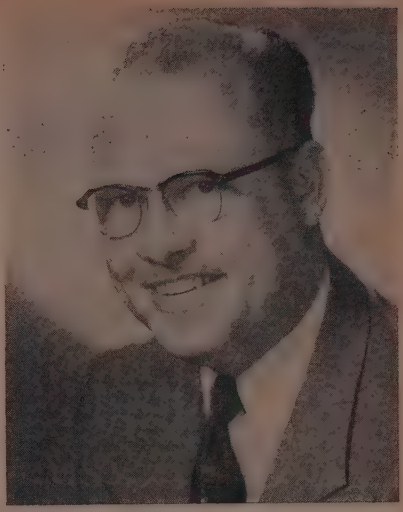
The 1956 budget was $113,456. Commitments of congregations amounted to $113,210. Receipts totaled $116,897.

During 1956, $2,500 was added to the home mission loan fund. To the Pacific Seminary went $2,900; to Christian higher education $1,354; to American and foreign missions $3,300; to synodical youth work $1,500; to welfare agencies $3,500; and to other benevolences $1,248.

SYNOD'S PASTORS convened on the Wenatchee conference grounds, 25 miles east of Portland on the Columbia River, Jan. 28-31. Main speaker was Dr. Edwin Moll. Bible study was led by Chaplain H. George Rudolph from Portland's Emanuel Hospital.

Mission pastors met a day earlier for a special conference. Carl Jensen, Seattle attorney, spoke on legal aspects of mission congregations; Pastor John Cauble on relationships between established and mission congregations; Pastor Homer Berner on the mission congregation and the community; and Synod President Steinhoff on Board of American Mission policies and procedures. Dr. Moll also addressed Lutheran World Action rallies in Pocatello and Boise, Idaho; Spokane and Seattle, Washington; Portland, Oregon; and Juneau, Alaska.

ALL-OREGON and Southwest Washington evangelism missions will be held Feb. 24-March 1. Briefing sessions for congregational committees were held in early February in Astoria, Portland, Salem, and Eugene.



Milton G. Fiene
His field: Western U.S. and Canada

Synod Stewardship Secretary New LLM Associate Director

MILTON G. FIENE, a member of St. Matthew's Church, Kennydale, Renton, Wash., began work as associate director of the Lutheran Laymen's Movement for Stewardship on Jan. 1. He had been a member of the synodical board for five years, Pacific Synod stewardship secretary for two.

The Nebraska-born 37-year-old businessman was a councilman of Central Church, Seattle, for several years. He was instrumental in the organization of the Renton mission of which he is now vice president. He had moved to Renton after returning from military duty in the South Pacific.

Mr. Fiene's place as synod stewardship secretary was taken by the Rev. Maynard H. Kragthorpe, pastor of the congregation of which Mr. Fiene is a member.

Congregation Organized in Seattle

ST. STEPHEN'S CHURCH was to be the first new congregation organized in the Pacific Synod in 1957. Organization was scheduled for Feb. 17. Dr. Donald Houser of the

PACIFIC . . .

ULC Board of American Missions was announced as the preacher. Synod President Steinhoff and Developer Richard Christensen were to conduct the service at Shoreline High School, Seattle. An organization banquet was to be held at University Lutheran Church. The mission had 90 charter members in January.

ST. ANDREW'S CHURCH of Eastgate-Bellevue, Seattle, held its first service in its new house-chapel on Jan. 13. The Rev. Donald Clinton, who organized the congregation last May, was installed as pastor the same day. For a year, the congregation worshiped in the dining-room of Hill-Top Inn made available at no charge. The church is located in a rapidly growing section east of Seattle's Lake Washington floating bridge.

DR. E. CLIFFORD NELSON, director of the Lutheran World Federation 1957 Assembly, held a series of one-day conferences on the Minneapolis assembly theme, "Christ Frees and Unites," in Spokane, Portland, and at Pacific Lutheran College, Parkland, Wash.

SISTER HILDA ERICKSON, Augustana deaconess, will be honored at a banquet in Gethsemane Church, Seattle, on Feb. 26, in appreciation for 15 years of service at the Lutheran Compass Mission on Seattle's skid-row. Superintendent of the mission is Edwin Bracher, ULCA pastor.

A dual mission parish is being tempo
served by the Rev. A. C. Baumgaertn
St. Luke's, Spokane, who added St.
thew's mission to his care until perma
plans can be worked out.

PENNSYLVANIA

Conference Pastors Discus
Preparations for Sector F

By DONALD G. RAUP

LEWISTOWN—The first sector meetin
the Juniata Conference was held Jan. 2
St. John's Church, Lewistown. Twenty
conference pastors were present.

The Rev. Ralph Robinson, secretar
the Central Pennsylvania Synod, was c
man. Synod President Dwight F. Put
emphasized the need for thorough prep
tion of the plan which was presented
Chester A. Myrom and John L. Berge
the Lutheran Laymen's Movement
The Rev. Gordon Folkemer, pastor of
Matthew's Church, York, testified to its
fectiveness. It had been used as pilot pr
in his church.

Conference pastors agreed that congr
tions should respond to this opportunity
growth in stewardship.

ST. JOHN'S CHURCH of the McC
charge gathered 150 bushels of apples

ONE OF FIRST official acts performed by Ira C. Sassaman in his new position as director of Christian education of the Central Pennsylvania Synod was to speak at the dedication of a church house built at a cost of $26,000 by St. John's Church, Millheim, Pa. St. John's, a congregation with 400 baptized members, is one of five churches in the Aaronsburg parish (Juniata Conference). Shown at dedication are (from left) Pastor John W. Kammerer, John R. Miller, Jr., William J. McMullin, Jr., and Paul Thompson, officers of congregational committees and church council, and their guest, Mr. Sassa

National Lutheran Home for the Aged.
ity congregation of the same charge re-
ed a tape recorder from Mr. and Mrs.
E. Brosius.

S A RESULT of the leadership training
tutes held by the Central Pennsylvania
od in co-operation with the Board of
sh Education, a school of religious edu-
on is being held in Trinity Church, Mc-
re, Jan. 23 to Feb. 27.

T. JOHN'S CHURCH, Siglerville, the Rev.
ry R. Billow, pastor, held a note-burning
ice on Jan. 20. The Rev. Donald Raup,
ference president, spoke. The service
rked conclusion of a renovation project
church and Sunday school facilities. Cost
the project was $14,200. A $6,150 loan
s paid off in less than two and a half
rs.

ancaster Congregations Study ar East Mission Opportunities

By ERNEST J. HOH

LANCASTER—Gang planks led to the doors several churches this month. Occasions ere the "winter cruises to Southeast Asia," ission study theme for 1957. Geography achers, ex-service men who had been on ty in the Far East, missionaries and others ddressed large groups. Dr. Paul P. Anspach, ecretary of the ULC Board of Foreign issions in charge of Malaya, divided his me between Emmanuel and Grace urches, Lancaster. "I never expected to e so many men participating in mission tudy," he said.

Many entertaining features kept the audi-nce interested through a ten-hour program. t included children's dances, games, the eremonies accompanying the crossing of he equator, moving pictures, filmstrips and urios of every land visited. The study, while iving facts on foreign countries and mission elds, made the people of these lands come live.

A member of Emmanuel, Ralph May-ard, will be leaving later this year to serve s a missionary in Dutch New Guinea. Mr. and Mrs. Maynard will serve under the Un-evangelized Fields Mission.

THE INTERDENOMINATIONAL leadership training school at Grace Church, Lancaster, enrolled 630 students, largest number in its history. Enrollment of Lutherans is expected to exceed 200. Ten courses, one with double sections, are being offered. Dr. Ernest J. Hoh is the Lutheran representative on the board of directors. The Rev. Wallace Fisher of Trinity, Lancaster, and Sister Mabel Har-nish of Grace, Lancaster, are on the faculty. The host pastor, Dr. Warren C. Heinly, is assistant dean.

THE EVANGELISM MISSION, scheduled for

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PA.: LANCASTER . . .

April 28-May 3, got a promising start when 350 gathered at Trinity, Ephrata, for the first briefing session. The experience garnered from the "pilot mission" in 1954 has taught churches that thorough preparation is necessary to assure success. The Rev. Richard Rutter, St. Paul's Church, Millersville, is general chairman.

CONFERENCE pastors assembled to discuss the sector plan of stewardship on Jan. 31. The three-hour session was held at Grace Church, Lancaster.

THE INNER MISSION of the Lancaster Conference was informed at its corporation meeting at St. John's Church, Lancaster, that Dr. Ambrose Hering of New York City has accepted the post of executive secretary of the conference inner mission. Mrs. Ada Y. Jackson has accepted the superintendency of the Lutheran Home. With the help these leaders, the inner mission program expected to meet many of the objectives the conference. Mrs. Elizabeth Orphan is the case worker. Memberships in the in mission auxiliary are being solicited at present time. It is expected that the n ber will exceed the 2,000 enrolled in 1

THE WOMAN'S LEAGUE of Gettysburg lege held a covered-dish luncheon on 30 at St. John's, Lancaster . . . The wi meeting of the conference ULCW was at St. Matthew's Church, Grand V Heights. Dr. Fred Coleman was the spea . . . The synodical brotherhood met at tysburg. The Rev. Wallace Fisher, Tri Church, spoke.

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KENTUCKY-TENNESSEE

Synod Gives Full Suppo To LWA, Hungarian Reli

By ROGER G. IMHOFF

LOUISVILLE—Congregations of the K tucky-Tennessee Synod showed full aw ness of the importance of Lutheran W Action and other benevolence causes of church. They exceeded the synod's L quota by 10 per cent, the apportionmen 1 per cent. At the same time they m sizable gifts to help Hungarian refu both through direct sponsorship and thro offerings of money and clothing.

Three medical doctors and two col students were among the first 45 Hungar to come to the Louisville area in the two months. Assisting Lutheran Refu Service in placing several families wa committee of the Louisville Council Churches, led by its executive secretary, John Meloy.

The three physicians joined the 35 ot sponsored as DPs or refugees in the eight years. Nearly all are members Fenner Memorial Church, Louisville. H oring all new neighbors, the Sunday sch of Fenner Church gave a Valentine p on Feb. 15.

SWEST MISSION to organize will be Mes- Church, Okolona, Ky., suburb of Louis- . Led by Mission Developer William ld, at least 64 persons are on the charter to be activated on March 24.

ESIGNATION of Pastor Tillman B. Wil- s from Trinity Church, Louisville, ted a vacancy among synod officers. Pas- Williams was secretary of the synod. executive committee appointed Dr. yton A. Robertson, pastor of Calvary rch, Louisville, as temporary secretary. lamma Divinity School seniors John H. rlinger and Frederick A. Matchinski e called to St. Paul's Church, Shively, l St. Peter's Church, Hunter Bottom, Ky. Peter's congregation is scheduled to be nitted to the synod on March 11. South- l Seminary senior Frederick H. Fisher, was called to Faith Church, Lexington. The synod's summer school will move e again—this time to Camp Cavanaugh r Crestwood, Ky. Date is June 30-July 6 . Lutheran Men of Greater Cincinnati t at Zion Church, Park Hills, Ky., Jan. 28.

ISSISSIPPI

ıckson Evangelism Mission Inites Far-Flung Membership

By WADE H. KOONS

JACKSON—The first evangelism mission in e Mississippi Synod was scheduled in Trin- y Church, Jackson, the Rev. Wade H. oons, pastor, for Feb. 10-14. Dr. Amos . Streich, president of the Wisconsin Con- erence of the Northwest Synod, was to be e missioner.

The Jackson mission was preceded by a ember visitation program extending to owns and villages as far as 114 miles from ackson. Trinity has a number of members ho live where there is no Lutheran church. When meeting for their instruction re- ently, several traveling men on the lay isits committee suggested they call on out- f-town members. Trinity Church has at ast 27 men who travel the southern states, and a few who cover the entire United States. Between Feb. 3 and 10 Trinity traveling men were to call on members in Kosciusko, Grenada, Vicksburg, and Pulaski.

MRS. L. P. ROBERTS, JR., president of United Lutheran Church Women of the synod, is planning to visit every congregation missionary group between now and the synodical convention next summer.

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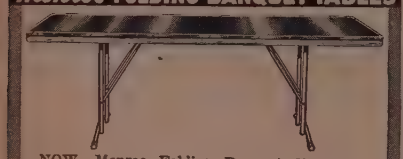

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PLANNERS of evangelism mission in Jac
are Paul Burlingame, Trinity's chairman;
tor Koons, Dr. James Keisler, area chair

MISSISSIPPI . . .

for 1957. Items included for the sec
year a $1,000 fund for the establishmen
a second ULCA church in Jackson and
support of a foreign mission parish by
Sunday school. Membership figures h
reached a new high and the 1956 bene
lence was overpaid by some $1,500, $1,
of which was set aside for local miss
development.

It is expected that other congregations
the Mississippi Synod will conduct ev
gelism missions during the summer of 19

PACIFIC SOUTHWEST

Pearl Harbor Church Leases Building Ground from U.S. Na

It took two-and-a-half years of nego
tion for the Lutheran Church of Pearl H
bor to get its building site on U.S. Na
reservation grounds. A 25-year lease o
three-acre site for the nominal sum of
was signed Jan. 6.

OMING EVANGELISM MISSIONS

20-25 Sudbury, Ont., Canada
24-Mar. 1 Utica, N. Y.
Westminster, Md.
Hickory, N. C.
York, Neb.
Flint, Mich.
Skeldon, British Guiana

The church, whose pastor is the Rev. nes M. Fincher, had first sought to buy site. The request was refused, but the r for negotiations of a lease was left n. Under an order by the navy secretary, litary authorities were to deal impartially h all churches. The lease negotiated by Lutheran church will enable other de- ninations to do likewise.

Efforts to obtain a permanent site for the theran church were begun after the Navy d leased grounds previously used by the rch. The lease will enable the congre- tion to build permanent facilities. It is esently using Quonset huts on the site.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

NGAMAN, REIDE E. From Thompsontown parish. To Lemasters parish.

ANGES, EDMUND L. From St. James' Church, Huntingdon. Retirement.

EINER, EARL S. From Moorestown parish. To Messiah Church, South Williamsport, associate pastor.

CENTRAL STATES

LTHOF, THEODORE. From Trinity Church, Columbus, Neb. To Lutheran World Federation, Vienna, Austria.

AMILTON, ROBERT D. From St. Paul's Church, Glasco, Kan. To Reformation Church, Kansas City, Mo.

ENKEL, FRED. Mission developer. From Amarillo, Tex., to Midwest City, Okla.

CHERF, ROYCE. From St. Peter's Church, Pilger, Neb. To St. John's Church, Alliance, Neb.

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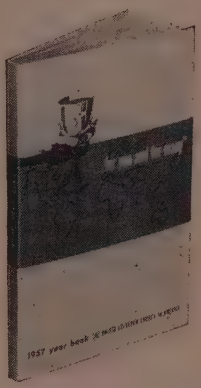

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CHANGES OF PASTORATE . . .

VAN DEUSEN, DAYTON G. From Nebr Lutheran Social Service, chaplain. To tional Lutheran Council, assistant s tary for chaplaincy services in Div of Welfare.

MARYLAND

BOLLINGER, L. DAVID. From associate rector of Lutheran Inner Mission So of Baltimore and vicinity. To T Church, Baltimore.

BURRINGTON, DALE R. To Evange Church, Frederick, assistant pastor.

TEXAS-LOUISIANA

JENSEN, DAVID A. From St. Andr Church, New Orleans, La. To East Da mission developer.

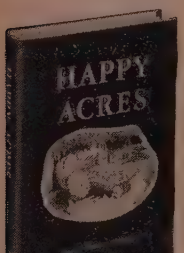
WEISE, GERHARD. From St. Luke's Chu Winnipeg, Manitoba, Can. To St. M thew's Church, Fort Worth.

DECEASED

DR. HERMANN BRUECKNER, pastor of St. Matthew's Church, Hobok N. J., since 1914 died Feb. 5 at his ho He had also been pastor of the Lutheran S men's Mission in the Port of New Y from 1908 to 1954.

Born in Eisenach, Germany, Dr. Brueck studied at the University of Leipzig, tained a Doctor of Theology degree fr

FOR READING ALOUD AT FAMILY DEVOTIONS



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BY E. M ROLFSRU

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University of Jena. He was ordained ermany in 1907, came to the United es in 1908.

hile ministering to German seamen in York harbor, Dr. Brueckner was active other welfare projects. He helped to orize the Lutheran Welfare Council of w York and served on its board of diors. He had also been a member of the w York Synod's executive and examining mittees.

He is survived by his wife, the former a Lenz, and two daughters, Mrs. Elizah Charlotte Gaertner and Mrs. Eva Maria rrett.

The funeral service was held Feb. 8 by nod President Edwin H. Knudten and Pas- Arthur G. Posselt of Jersey City at St. atthew's Church, Hoboken. Interment was North Bergen.

MRS. AMY M. ENSRUD, nee Nelson, wife of the Rev. Joseph Ensrud, died n. 3 at Fort Belvoir, Va. Pastor Ensrud rved congregations in California, Minneta, North Dakota, and Missouri and was army chaplain from 1929 until his retirement in 1948.

A native of Decorah, Ia., Mrs. Ensrud is rvived by her husband; a daughter, Marie igmund; five brothers, Dr. H. E. Nelson, eorge Nelson, James Nelson, Norman Nelon, and Augustus Hallstone; and one sister, rs. Lyman A. Fries.

Funeral services were conducted at Fort yer, Va., by Chaplain Max Gilmer and astors H. J. Webben and Paul Disbrow. Burial was in Arlington National Cemetery.

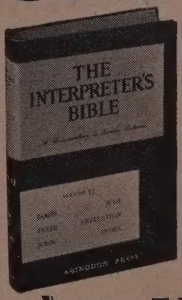
MRS. ALICE LENTZ, nee Ritter, 82, widow of the Rev. A. Phillip Lentz, died an. 28 at Allentown, Pa.

She was a native of Allentown and a member of St. Michael's Church, Allentown.

Pastor Lentz, who died in 1926, served congregations in Sunbury, Ellwood City, and Monaca, Pa., and Chicago, Ill.

Mrs. Lentz is survived by a daughter, Mrs. Margaret L. Stewart, Allentown, and a grandson.

Coming . . .



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IN CONCLUSION

THE FACT that you are reading this page shows that there are still people who don't spend all their spare time watching television. The United Lutheran Church in its $15 million double-budget for 1958 put in about $600,000 for TV, and cut the subsidy for THE LUTHERAN from $50,000 to $40,000. But it seems likely that magazines will continue to be the best means of conveying information about the church among its members.

In a dozen years THE LUTHERAN has gone a long way toward becoming a weekly visitor in the homes of all United Lutherans. In 1945 it reached about 7 per cent of 435,000 ULC homes. Now it arrives regularly at about one-third of our 565,000 homes. The number of copies mailed each week has increased from 29,000 to 183,000.

A month ago our circulation manager, Mr. Harry Ward, was doubtful about how things would go this year. We received 61,350 new or renewal subscriptions in January—the largest in any month of LUTHERAN history. But the total in early January had been 1 per cent lower than a year ago. Mr. Ward figured that pastors were so busy with evangelism missions and sector projects that they forgot about asking for LUTHERAN subscriptions. Finally the tide turned, and by Feb. 6 the total was 5 per cent ahead.

PASTORS HAVE many things to do. We don't wish to add to their burdens by urging them to promote LUTHERAN circulation. The reason we urge them is that we believe that if families receive THE LUTHERAN they increase their support for all the work of the church. They get acquainted with what is being done, and take deeper interest.

Numerous congregations are so
vinced of the value of the church p
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IN EVERY SYNOD there are committ
at work informing the congregati
about how to promote the circulation
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at this vigorously. Dr. Henry Roeh
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to do with this subscription business, b
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cost of production, so the more subscri
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the ULC subsidy make it up).

As editors, we try to make this pap
useful to the church. The number
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succeed. But of course we have to co
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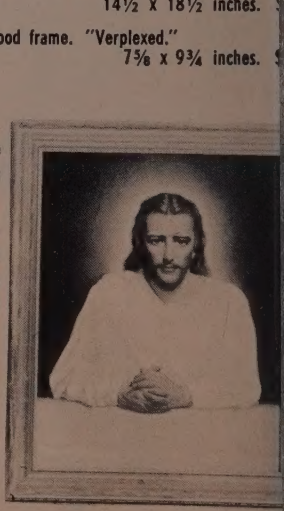

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